The Jewish Strategy

Revilo Oliver

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The Jewish Strategy

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http://kevinalfredstromxom

Autobiographical Note

I was born near Corpus Christi, Texas, on 7th July, 1908.

My first name, an obvious palindrome, has been the burden of the eldest or only son for six generations.

I was sent to a high school in Illinois. After two years of it, including an extraordinarily severe winter that landed me in a hospital for one of the first mastoidectomies performed as more than a daring experiment, I decided that the one insoluble historical problem was why anyone had taken the Midwest away from the Indians, and so I went to California. There I entered what everyone knew was the best high school in the country because the equipment for dramatic productions on the stage cost more than had been spent for such essentials elsewhere. The "educators" there had already made great progress in sabotaging education, so, just to have something to occupy my mind, I began the study of Sanskrit, using Max Miiller's handbooks and Monier Williams' grammar. I did feel the need for some tuition, however, and by the most extraordinary good luck I found a Hindu who really knew Sanskrit. He was a missionary who, although he never quite admitted as much to me, had come to the United States to ease the financial burdens of dowagers who had more money than they could spend. He told them that, with proper care and nourishment of their beautiful souls, they would, in their next incarnation, certainly become as lithe as, and certainly even more fetching than, Greta Garbo, so I am sure he gave them their money's worth. At this period in my adolescence, I also amused myself in my spare time by going around to watch the holy men and holier females pitch the woo at the simple-minded, and I learned much from the many performances I attended, from Aimee Semple McPherson's shows for the masses in the theatre called Angelus Temple to Katherine Tingley's select entertainments for high-brow suckers on her then elegant estate near San Diego.

I entered Pomona College in Claremont, California, when I was sixteen.

I married Grace Needham in 1930. Whatever I may have achieved, I owe entirely to the sustaining power through all subsequent years of an unfailing devotion for which I cannot rationally account.

As a result of the preparations, begun in the late autumn of 1929, for the election of Roosevelt in 1932, I spent several years in a small publishing business, learning that I was not destined to become a financial giant.

I began graduate study at the University of Illinois under Professor William Abbott Oldfather, whom many considered the most distinguished Classical Philologist in this country. My first book was a parergon, a critical and annotated translation from the Sanskrit of The Little Clay Cart, published in 1938.

I received the degree of Philosophiae Doctor in 1940. I may add that, given the great fear of "inbreeding," I am the only person to receive the degree in Classics at the University of Illinois whom the Department determined to retain permanently. I began teaching graduate classes immediately after receiving the degree. For a considerable number of years I also gave graduate courses in the Renaissance, which put me also in the Department of Spanish and Italian, of which my good friend, Professor John Van Home, was the head.

At the suggestion of a military friend, I agreed, sometime in 1941, to join a secret subsidiary of the War Department, and did so as soon as my academic responsibilities would permit, in 1942, remaining there until the autumn of 1945. By good luck, I found myself in charge of a rapidly expanding department, and soon advanced from Analyst to Director of Research, finding myself responsible for the work of c. 175 persons. The work was harrowing, for various reasons, but extremely instructive. I learned, for example, the ultimate secret of Pearl Harbor, which was evidently

unknown to Admiral Theobald and which was not disclosed in print until 1981 (in my America s Decline, page 7).

I returned to the University in 1945 as an Assistant Professor, became an Associate Professor in 1947, and Professor in 1953. I held a Guggenheim Fellowship in 1946-47, and a Fulbright (Italy), 1953-54. I retired as Emeritus in 1977. (Two days after my retirement, I was amazed to discover from events that then began that the Administration, which has hated me cordially, was also sufficiently afraid of me to defer an attack on the Department's scholarly standing until after my retirement. I don't mean that I had been able to keep it near the distinction it had under Oldfather — I knew that couldn't be done when I resigned in disgust as departmental

office boy — and thought it had sadly deteriorated; that was because I had not estimated how much worse things could become.)

Strange as it must now seem, I left the District of Corruption in 1945 with the firm conviction that the unbearable stench of that vast cesspool could not long be confined, and that when the facts of the Crusade to Save the Soviet and other operations became known, as they inevitably must, the indignation of the American people would produce a reaction of such vehemence and violence that it could never be forgotten in history. That confidence was not shaken until 1954. In the following year, my friend, Professor Willmoore Kendall, who had long desiderated a "conservative" antidote to the New Republic, etc., and had had among his pupils at Yale a bright and wealthy young man, William F. Buckley, Jr., discussed with me plans for the journal, which was eventually called National Review and was then intended to be approximately what Instauration now is, with, however, the significant difference that Instauration was not able to start with the expectation of losing $2,000 a week for three years. When Kendall told me that he had not been able to find a single university professor who dared to join him in writing for the projected weekly, I accepted the challenge. That is how I began to

write on political subjects. That was certainly a grave mistake from the standpoint of my career and the comfort of my wife; whether it was from other standpoints, I have never quite decided. What happened to National Review after it began publication, and particularly after Kendall was shouldered out by a gang of "professionals" who assured young Buckley that he was the Messiah, would be a long and depressing story.

In 1958 Robert Welch convinced me of his bona fides and induced me to join in founding the John Birch Society. I have never quite been able to make up my mind as to whether he cozened me from the first (which my vanity makes me reluctant to admit) or sold out later.

In 1958 I still believed that there was a significant intellectual difference between the American bourgeoisie and the cattle that one sees peering between the slats of large trucks as they contentedly munch hay on their way to the abattoir.

Since severing my connections with the Birch hoax, I have chosen to write with utter frankness on the dire plight of our race and the civilization we created. The reader has been warned.

Revilo R Oliver

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Dedicated by the publisher to

George R Dietz

without whom

many of Dr. Oliver's works

would never have been written.

THE JEWISH STRATEGY

I. THE PLIGHT OF WESTERN MAN

IT IS A GRIM AND TERRIBLE FACT that most of the members of our own race have had their minds so deformed by centuries of cunning Jewish propaganda that they have been conditioned, as effectively as well-trained dogs, to snarl and bite when their Jewish masters utter certain key-words, such as "fascist," "racist," and the like, which take the place of the "sic 'em" to which dogs respond. They are, furthermore, so emotionally addicted to narcotic fantasies that many of them are both unwilling and unable to endure the distress of looking at the real world about them and thinking rationally about it. They understandably prefer to close tightly the eyes of their minds and live in the dream-world of pleasurable fairy tales, such as they heard in the childhood to which they subconsciously long to regress. As Kipling neatly characterized them, "If they desire a thing, they declare it is true. If they desire it not, though that were death itself, they cry aloud, 'It has never been!'"

It is a tragic and potentially disastrous fact that any candid and reasonably comprehensive analysis of our present plight not only exposes its author to surreptitious or open reprisals, but also alienates many members of our befuddled and perhaps doomed race, making them snarl and want to bite the man who would make them face an unpleasant reality. Many more are so timorous that even a hint of disrespect for Jews sends them running for cover, like frightened cats, lest the Jews punish them for having listened to impious words.

Many members of our race, to be sure, secretly resent their covert overlords and sometimes venture, when alone with trusted friends, to make jests or give other hints that, deep in their hearts, they do not venerate the Jews. And if we observe our compatriots, we eventually come to know of many, often persons of very considerable wealth, who would gladly read forbidden publications, but do not dare subscribe to them, not even through post office boxes and under assumed names, lest the Jews discover their secret disaffection and punish them for their thoughts. A tiny minority of our people, it is true, most commonly the comparatively poor, who think themselves protected by their obscurity, more or less openly resent the Jewish dominion and, by a nice irony, call themselves "anti-Semitic," thus thoughtlessly using the nonsense word that strident propaganda has implanted in their minds. Some have sufficiently escaped the contemporary thought-control to dare to use the word Aryan, which is the only convenient and approximately accurate designation of our race, although the Jews forbid us to utter it. But even these bold spirits are usually ill-informed and prone to strong emotions, sometimes seething with a frustrated hatred of the international race.

Although they are few in number, the Aryans who feel real hatred disturb the complacency of some Jews, even in this country, where their increasingly open control seems absolute. A rabbi, for example, in his column in the Chicago Sun-Times, while not disavowing the great Jewish hoax about the "six million" who were supposedly exterminated by the Germans (and then crawled into the United States), quite clearly warned his compatriots that their clamors about a "holocaust" might give ideas to the goyim and result in the operation of real gas-chambers and in a real purge, if the Aryans got out of control in the United States. The rabbi is probably an alarmist, but it is true that the ever more bla

tant arrogance and terrorism of the Jews is arousing hatred in their serfs. It may have been indiscreet of them to erect a monumental "menorah," thirty feet high, in front of the American White House as a symbol of their ownership at the very time that they deny to the cringing Americans (who once had a country of their own) the right to display a Christmas tree on public property. And instead of quietly abandoning the absurd hoax about the "six million," which was devised to pep up the Aryan cattle they

stampeded into Europe in 1941, and which has netted them many billions of dollars from the swindled Germans and much more from the rest of the world, they are demanding that the lie be forcibly injected into the mind of every American child. That is certain to increase resentment, as is, for example, their recent attempt to murder a man in Chicago, which, when he was merely grievously injured, they explained by claiming they had mistaken him for a man they intended to murder, it being assumed that since the victim was merely an Aryan dog, that explanation should be sufficient comfort for the other dogs. Open terrorism, whether violent or pseudo-legal, arouses in some Americans an indignant perception of their formerly concealed servitude. I am reliably informed that a young man in the northeastern (and most corrupted) part of the United States recently read Professor Arthur Butz's definitive expose of the "six million" hoax1 and promptly resigned his membership in one of our minuscule National Socialist organizations on the grounds that Professor Butz had convinced him that Hitler not only did not kill six million Jews, but did not even try.

1. The Hoax of the Twentieth Century, Institute for Historical Review, P.O. Box 2739, Newport Beach, California, 92659, U.S.A.

II. A REALISTIC APPRAISAL OF THE JEWS: THEIR UNPARALLELED ACHIEVEMENTS

Passionate hatred of the Jews is almost certain to be futile, for violent emotions prevent rational thought. Berserkers are excellent shock troops, if they are under competent command, but in all wars, victories are won by generals who lucidly and objectively study the capacities and resources of the enemy and as objectively measure their own.

If our race is ever to be liberated from its present masters, our independence will not be won by tirades against the Jews, wild declamations about their wickedness in serving their own interests instead of ours, idle and tautological boasts of our superiority in terms of our own values, or frantic diatribes about a "synagogue of Satan" and a hope that some supernatural power will kindly do for us what we refuse to do for ourselves. We must begin with a rational understanding of our own situation and of ourselves.

We must, first of all, understand that in the real world the only test of biological superiority is the ability of a species to survive and extend its power, necessarily at the expense of other species. It thus becomes immediately apparent that the international race has very solid grounds for its confidence that it is vastly superior to all other races. Despite the obscurity of their racial origins, it is certain that at one time the Jews must have been a small tribe of barbarians, practicing disgusting sexual mutilations and customs, observing strange taboos, and otherwise resembling mere savages. But that seemingly despicable tribe, by arduous, intelligent, and indefatigable work for more than twenty-five centuries, has, through its own efforts, made itself the major world power today and is not far from its great objective, total ownership of

the entire globe. History provides no parallel for that stupendous accomplishment. It must be regarded with respect, even awe.

When we consider this prodigious achievement, this astounding triumph over seemingly insuperable weakness, we must recognize that it was made possible only by that race's cohesion, a biological virtue that I wish our race could emulate, even though the Jews forbid us to do so. The Jews have won through their intense racial consciousness and effective solidarity. It is true that there have been violent dissensions among them when their leaders struggle for power, and that in those civil contentions the various factions have often enlisted goyim against each other, but their most violently antagonistic factions have always been united in an underlying hatred of those goyim. When, for example, Jesus ben Simon was slugging it out with his brother, Onias, for the high priesthood in Jerusalem, the capital of their ubiquitous race, both tried to make use of the gullible Seleucids, but there can be no doubt that each regarded the stupid goyim as mere tools, to be broken and discarded when they had served their purpose. There is still today a certain tension between the avowed Zionists and a minority of Jews who prefer to exploit the subject races tranquilly, and who fear that too blatant assertions of Jewish superiority may make the goyim react, but it is a dispute over means, not ends, and it is noteworthy that the minority is rapidly dwindling as the craven submission of Aryans to even such flagrant outrages as the bombing and strafing of the U. S. S. Liberty gives assurance

that the beasts of burden can always be harnessed to work for their masters, no matter how much they may be beaten and kicked.

This virtually perfect cohesion, by the way, must in large measure account for the intellectual superiority of which the Jews boast and which, I fear, we must concede when we consider the race as a whole, although it is denied by many of our people, who

personally only know Jews who, apart from their undoubted cleverness in making money out of the natives, seem stupid, or who ingratiate themselves with the Aryans among whom they have chosen to reside by blandly professing participation in our culture (and I do not mean that all such professions are necessarily hypocritical). But, for all practical purposes, the race is today, as Josephus boasted it was in his time, a unit, and it is somehow very ably directed in its predatory operations against other races. How much of this highly intelligent strategy is instinctive and how much is planned by a supreme command, I shall not try to determine; the available evidence is conflicting and not conclusive.

The racial solidarity of the Jews, furthermore, includes such complete subordination of the individual to the race, whenever the welfare of the race is concerned, that it suggests an hyperbolical comparison with the social organization of certain insects, especially some species of ants and bees, in which the individual is virtually a tentacle of a large organism, and it also reminds one of Roderick Seidenberg's hope, expressed in his Post-Historic Man and Anatomy of the Future (Chapel Hill, 1950 & 1961), that all human species (except the "administrators," i.e., Jews) can be reduced to mindless automata that operate by reflexes without thought or consciousness, like cockroaches, for example. These comparisons are, of course, extravagant, but may not be entirely irrelevant. A most impressive example of this racial solidarity is the fact that, as was revealed by a Jew who resided in Germany, J. G. Burg (Schuld und Schicksal, Munich, 1962, with photographs of corroborating documents), the Zionists, after the election of an independent German government under Hitler, tried to incite pogroms and large-scale massacres of the Jews in Germany for the purpose of facilitating the stampeding of Aryan cattle from Britain and the United States to punish the Germans for trying to

have a country of their own. The Germans refused to be incited and the Jewish efforts to procure pogroms were unsuccessful, so it was necessary for them to start the desired war in other ways, and after that war, to devise the "holocaust" hoax. The remarkable thing is that, so far as I know, no Jews anywhere (except Burg) seem at all offended by Weizmann's admission that he thought the "annihilation of the Jews in Germany" a small price to pay for a Jewish seizure of Palestine. This is really remarkable in a race so conscious of its solidarity and superiority. It is true, of course, that the British and Americans know that their great War Criminals, Churchill and Roosevelt, deliberately contrived the death of many thousands of Englishmen and Americans to please their Jewish masters and get the Crusade Against Western Civilization under way, and show no resentment of such bloody treason, but they are Aryans, who have been so cowed that they seem to accept their status as an inferior and expendable species. But when Jews accept a proposal to massacre large numbers of their own people for the benefit of their race, that is significant.

If we are to be rational, the racial solidarity of the Jews forces on us a most humiliating confession of our own inferiority. Our impassioned "anti-Semites" depict the Jews as not only vulgar and barbarous (i.e., with manners that we so consider), but also as treacherous and greedy; but, as a matter of fact, we cannot identify with confidence a single Jew who betrayed his race for profit or any other consideration, while we know that most Aryans will cheerfully betray their race for a few hundred dollars — say, five hundred, to allow for high ideals — or even for a pat on the head and a prospect of future profit. The number of Aryans who have even recognized the common interest of their race, although they know it to be a small and hated minority among the prolific and invidious races who form the bulk of the planet's population, is extremely small. One exception to the rule was Commander

Josiah Tattnall of the U.S. Navy, who, in 1859, led the American squadron in China to the assistance of the British gunboats that were trying to force a passage of the Chinese forts at the mouth of the Pei-ho, quoting the once proverbial expression, "Blood is thicker than water." It is significant that, if I have been correctly informed, his statue in the U.S. Naval Academy at Annapolis has been removed, since he was so wicked as to think that

Aryans are fit to live. Americans, it seems, have been so well trained by the Jews that they now accept a status as taxpaying animals that exist so that all the vermin in the world can eat and excrete on them. It is noteworthy that during the "war" in Vietnam, when packs of febrile and neurotic young Americans (incited and led, of course, by Jewish agitators) formed mobs to scream protests, they howled about the suffering of the sweet Mongoloid Vietnamese, but never mentioned the young Americans who had been sent into that racial cesspool to be killed or infected with Oriental diseases for the purpose of further advertising the degradation and impotence of their nation and of providing a pretext for sucking more blood from the imbecile taxpayers. The death of American soldiers was not even considered by the screeching agitators, evidently on the assumption that that was what Americans were for, and, as a matter of fact, an American lieutenant, a commissioned officer in the Army, was later convicted and imprisoned because he had killed some Vietnamese, instead of letting himself be killed by them, as an Aryan should. And when it was thought that the United States had been sufficiently disgraced and made contemptible in the eyes of all its enemies, a "peace" was arranged by one of the Jewish masters; the stupid American taxpayers were further afflicted with "reparations" to compensate their enemies, and several hundred young American soldiers, prisoners of the enemy, were gladly abandoned to be kept in cages or tortured to death, as might most please their captors.

They were just Aryan curs, after all, and therefore obviously expendable. To such self-imposed debasement our race has come, and it is not, perhaps, remarkable that Aryans employed by the Jews in the press and television gladly cooperate in the offensive against their own nation and race in return for the salary paid them and the approval of their masters.

In sharp and terrible contrast to our race's suicidal mania, the Jews could legitimately boast that no Jew has ever knowingly betrayed his race. It is true that they do not avail themselves of that proof of superiority, but instead wail about betrayals, but that so corresponds to the standard and inveterate Jewish technique of making themselves seem "persecuted" that one is inclined to question every instance of supposed "betrayal" that they adduce.

One hears most often Jewish execration of Pfefferkorn, the Jew who, having had himself sprinkled with the Christians' magic water, became a Dominican and disclosed to the goyim some of the contents of the Babylonian Talmud. No one can now ascertain what was in Pfefferkorn's mind, but if we view him historically, it is obvious that he, knowingly or unwittingly, played a very important and possibly crucial role in inciting the great religious schism in Europe in the early Sixteenth Century and thus performed a great service for his compatriots, inciting the goyim to butcher one another for centuries and to devastate their own countries, to the great profit, as well as the spiritual satisfaction, of the Jews then residing in Europe.

The Jews speak bitterly of Henry Klein, a Jewish attorney who, during the premature Jewish Terror in the United States in 1944, did not betray his American clients, as a good Jewish lawyer should, but defended them before the Jewish Federal judge who had been appointed by our great War Criminal to destroy them

and thus terrorize all American curs who dared not to lick the boots of their masters. The Jews so persecuted Klein that he denounced the Zionists (e.g., in his booklet, Zionism Rules the World,2 which he had printed at his own expense in 1955) before he was hounded to suicide. But, nota bene, he denounced the Zionists, not his own race, and it is only reasonable to believe that he, however mistakenly, believed that he was protecting his compatriots in the United States, not harming them. It must be remembered that even in 1944, the Americans were not so prostrate and cowed as they now are. In 1939-40, for example, it was possible for an American, Paul Beshers, who had enjoyed a brief season of political prominence a few years before, to assure his Jewish friends, "If you drive us into a war against Germany, it will not be long before Americans are shooting Jews on Michigan Avenue [in Chicago] without a hunting license." Some Jews were (he says) impressed by that prediction in 1940, and quite a few well-informed Americans, including officers in the armed services' intelligence corps, during the war of 1941-45, expected very drastic reprisals against the

Jews after that war. It is against such a background that Klein's supposed "betrayal" of his race must be understood.

The majority of Jews hate Benjamin Freedman, who quoted a few well-known passages in the Talmud and other Jewish writings that the lowly goyim should not be permitted to see in his books Facts Are Facts and The Hidden Tyranny.^ Freedman, unlike the many Jews who had themselves sprinkled with holy water and

2. Available from CDL Report, Box 449, Arabi, LA 70032; www.cdlreport.com

3. Also available from CDL Report.

worked themselves up to positions of power in the various Christian churches during the Middle Ages and in the time of the Reformation and Counter-Reformation, incurred the venomous hatred of many Jews. When I met him many years ago, he told me — I assume truthfully — that when he and his wife were in an elevator of the very expensive apartment building in New York City in which he then lived, and the very rich Jews who lived in the same building entered the same elevator, they would spit all over his and his wife's clothing to show their disapproval by a typical Jewish gesture. Freedman, however, did not intend to betray his race; on the contrary, he was convinced (it seems, mistakenly) that he was racially a real Jew, whereas most Jews were TurkoMongolians who had disguised themselves as Jews and cunningly come to dominate the Jewish race, which he certainly did not intend to depreciate, much less betray. On the contrary, he imagined that he was, at great self-sacrifice, protecting his own people from the reprisals that might someday fall upon them.

The clearest example of the betrayal of the Jews by a Jew would be the famous "Protocols of the Elders of Zion," if, as is maintained in some accounts of their publication, that document was sold by a Jew to the Russian intelligence services for a fee. The Jews, however, vociferously claim that the "Protocols" are a forgery. This allegation was long accepted, on the grounds that it was extremely unlikely that Jews would rashly put in

writing so candid a statement of their purposes, and it was generally believed that the document was forged by a white man who had a phenomenal knowledge of the Jews and an astounding ability to predict what they would do in subsequent decades. Recent exhibitions of Jewish arrogance and contempt for the Aryan mentality suggest, however, a reconsideration of the problem. It may be doubted whether any man of our race could have so perfectly anticipated and described in the last years of the Nineteenth

Century the policies that the Jews put into effect in the Twentieth, down to the present time. But however that may be, we cannot regard the "Protocols" as proof that a Jew betrayed his own race.

Jews often denounce as a "traitor" Benjamin D'Israeli, who, in his Coningsby (1844) and many speeches and books down to his Endymion (1880), candidly told the British that the only real issue was that of race and further told them that all the governments of Europe were really controlled by Jews, who operated behind the scenes and dictated the policies of the ostensible rulers, whether monarchs or elected officials. Some of our people, including the late Douglas Reed in his posthumous Controversy of Zion, think that D'Israeli was trying to warn the British about the power and purposes of "Zionists." I do not profess to know what was in D'Israeli's mind — I would not presume to guess that, even if he had been a member of our race, instead of belonging to a race whose mentality is so different from our own that we can only make conjectures about its processes — but I observe that he could have issued the supposed "warnings" with the assurance that the Anglo-Saxons were too stupid to understand them, and that his pronouncements on that subject, like his unconventional behavior and garish clothing, served so to advertise him that he attained political power in Britain, became the first admittedly alien Prime Minister of the British Empire and the first undisguised Jew to enter the House of Lords as the Earl of Beaconsfield. In 1858, Lord Harrington, commenting on the international race's parasitic plundering of all nations through international finance, control of the press, and revolutionary agitation, pointed out that Jews acquire "citizenship" in a nation only to sabotage it. He was supported

by Lord Galloway, who remarked that if Jewish subversion of Great Britain were not checked, the time might come when a corrupt Prime Minister

could be bribed to have a tide of British nobility conferred on one of the aliens. Ten years later, DTsraeli became the Prime Minister of the British Empire, and in 1876, he became the Earl of Beaconsfield, while Jews throughout the world snickered at another proof that goyim never learn.

How great was the corrosion of English character in those years may be estimated from a single datum. One of the foremost British novelists, Louise Ramee ("Ouida"), in her Strathmore (1865), casually mentioned in a descriptive passage "the vampires of Israel, who, like their forefather and first usurer, Jacob, know well how to deal with the famished, and sell us our mess of pottage at no smaller price than our birthright." No one was perturbed by her passing reference to what everyone knew, but less than a century later such a reference by a novelist would have been suicidal audacity. Her publishers would have been at once driven into bankruptcy; her book, however praiseworthy for its literary qualities, would not have been mentioned by any reviewer; she would have been defamed in all the newspapers as a "Nazi"; and all well-trained English nitwits would have shrunk in loathing from the contamination of her presence. The Anglo-Saxons not only cower before the Jewish Terror, but pride themselves on their servitude.

It is not a mere coincidence that Strathmore was published three years before a Jew became the Queen's Prime Minister, thus climaxing a prolonged and patient subversion of the upper classes by usury, bribes, and the technique of marrying Jewesses with large dowries to the sons of avaricious noblemen or members of the landed gentry.

The Jews complain bitterly of certain members of their tribe who published in the United States in the 1930s indiscreetly candid comments on the innate differences between Jews and our

race. The worst offender was probably Samuel Roth, who, having been repeatedly swindled by Jews and told that he must suffer in silence for the sake of racial solidarity, published his Jews Must Live^ in 1934, writing in "an agony of spirit" to describe conduct and habits that were, in any case, apparent to any careful observer of what another Jew boastfully called the "nation within" the United States. I do not question Roth's sincerity, but did his comment on "the hideous swamp the Jews have made of Western Civilization" impair the power of the ubiquitous tribe from which he defected? The answer is obvious. Two years before Roth wrote, the German people, on whom the Jews had fed for centuries before D'Israeli specifically noted that, whatever the stupid Germans might imagine, their nation was really governed by Jewish financiers, made a courageous effort to acquire control of their own country and become an independent nation. The result we all know. The Jews, through their control of the press and of numerous hirelings, of whom Winston Churchill and Franklin Roosevelt are merely the most loathsome specimens, stampeded great hordes of crazed Aryans from Britain, France, and the United States into Germany to commit outrages that forever forfeited their claim to be civilized men, thus giving to the world an unforgettable lesson of what happens to Aryan dogs who dare to disobey their divinely-appointed masters. Does anyone wonder that the Jews feel a sovereign contempt for cattle that are so easily herded? And can a rational observer fail to ask whether that contempt is not amply justified, and whether the Suicide of the West is not proof of a biological inferiority in our

4. Available from Catholic Books, Box 350333, Ft Lauderdale FL 33335

III. THE JEWISH STRATEGY AT WORK: ANCIENT ALEXANDRIA

In the early years of our era, the Jews were then (as now) busy selling religion and revolution to the natives, and that is undoubtedly what the Emperor Claudius meant in 41 A.D. when, in his letter of warning to the Jews in Egypt (preserved in a papyrus now in the British Museum, R Lond. 1912), he described them as "the fomenters of a universal plague."

Claudius' phrase is the best description of the biologically innate nature of Jews that I have seen. I hope this does not startle you; if it does, I recommend a little objective observation of Jews engaged in collective action.

The publication of these papyri in the British Museum stopped with Volume V, just short of the group of papyri, beginning with #1912, that deal with Jews and Christians in Egypt. These, however, were edited in a separate volume by H. Idris Bell, London, 1924, which can be found under his name in any good library. Why the official series stopped where it did (and has never been continued), I do not know. One suspects there was a Jew in the woodpile.

P. Lond. 1912 is a long papyrus fragment excellently preserved. It is a private copy of an edict by Claudius that was posted in public places in Alexandria in 41 A.D. and is complete. It is in Greek, not Latin, because in Egypt every literate person (Greeks, Jews, Egyptians, and the comparatively few Romans who were there as governors and military commanders) knew Greek, whereas only the Roman officials knew Latin at all. Bell believes that our Greek text was translated from Claudius's Latin, but I am certain that the text is what Claudius himself dictated to a secretary in Greek. Like every educated Roman of his day, Clau

dius spoke and wrote Greek fluently, and furthermore he was something of a scholar and wrote his two major historical works (now lost) in Greek. This Greek text contains stylistic peculiarities that are characteristic of Claudius's mentality, but would probably have been smoothed away by a translator.

Claudius, who was born in 10 B.C., was the son of the male child with whom Livia was pregnant at the time that Augustus married her. If that child was legitimate, it was the son of Livia's first husband and the younger brother of the Emperor Tiberius. If the child was illegitimate, as many suspected, Augustus was probably the father, but never acknowledged the paternity. Claudius's mother was the daughter of Mark Antony. Claudius in infancy suffered from poliomyelitis or a similar disease that left him with a partly paralysed foot, some impediment in his speech, and muscles of the

face and neck subject to spastic contractions. Regarded as unfit for public life, he devoted himself to historical and antiquarian studies, becoming both erudite and pedantic. He was quite intelligent, but timorous, excitable, and gullible, especially toward persons who showed him some attention and professed friendship during the first fifty-one years of his life, when he was regarded as an awkward and ridiculous political nullity, the butt of his nephew Caligula's wit. Among those who thus acquired his gratitude and confidence were a number of clever Jews of great wealth and influence in Rome. Among these was Marcus Julius Agrippa (note the purely Roman name; a grandson of the Herod who appears in many versions of the Christ story), who, when the barbarian mercenaries rioted after the assassination of Caligula and, while plundering the palace, found old Claudius hiding in a closet and dragged him out to proclaim him emperor, by subtle and crafty machinations and bribery managed to get Claudius installed and recognized as emperor by the Senate. Claudius rewarded him generously, and was always under the

influence of the prominent Jews in Rome. That is what makes his pronouncement so significant.

Alexandria was, of course, founded by Alexander the Great as a Greek city in conquered Egypt, and it became under his Greek successors, the Ptolemies, the capital of that country. Its position as the only real harbour in Egypt added to its great prosperity, and naturally Jews came streaming in from their colonies all over the civilized world. Alexandria became the New York of the ancient world, i.e., the largest Jewish city. The Jews took over two of the five quarters of the city for their ghettoes, from which they unofficially but effectively excluded white people, but naturally insisted on pushing their way into all the other quarters of the city and making themselves obnoxious in their normal ways. Jews always betray the countries in which they are feeding on the natives, so naturally, when Augustus attacked Egypt, the Jews naturally betrayed the Greeks, who remained loyal to Cleopatra, the last of the Ptolemies. Augustus punished the Greeks for their loyalty by depriving them of their local self-government, and rewarded the Jews for their treason with many special

privileges, including the right to have a kind of Jewish government of their own.

The Jews, now riding high, naturally pushed the Greeks around more than ever, thrusting themselves into the gymnasia and other Greek institutions that were traditionally for Greeks only and inciting riots whenever they were so "persecuted" that the Greeks did not recognize them as a vastly superior race. The result was an endless series of civil disturbances that the Romans were powerless to prevent because no government dared to revoke Augustus's grant of special privileges to the Jews. In the second year after Claudius became emperor, there was another one of the perennial riots in Alexandria that became virtual civil

wars in the city, which was the most populous in the ancient world.

The Greeks of Alexandria despatched an embassy of their leading citizens to Claudius to request restoration of their local government and explain the cause of the riots, and the Jews, of course, sent an embassy of their own to snivel and whine about being "persecuted" by the wicked goyim.

The edict of Claudius of which the papyrus is a copy is addressed to the Greeks of Alexandria and announces his decision concerning the requests made by their envoys.

There is (1) a preamble by the Roman prefect who had copies of the edict displayed in public places, (2) a section listing the titles of Claudius and the names of the Greek envoys, (3) permission to hold public celebrations of Claudius's birthday and to erect statues in his honor, etc., (4) confirmation of the Greeks' right to have a Greek educational system qualifying them for Alexandrian citizenship, (5) granting requested changes in the appointments to certain temple offices and other minor offices, (6) a promise to take under advisement the Greeks' request for a restoration of their local government (Claudius never granted that: the Jews would have had fits if so "persecuted"), and, (7) a pronouncement about the recent riots and a warning against repetition of them (which, so far as we know, kept the peace for eleven years). It is this last section which is of interest to us.

Here is the text of the concluding part of the edict. I reproduce it from N. R Charlesworth's Documents Illustrating the Reigns of Claudius and Nero (Oxford, 1936). The text is here presented with modern capitalization, punctuation, and separation of words; anyone who knows Greek should be able to read it offhand.

20

CLAUDIUS

ovk €xw Ae'yav, on Se cm rdtv rrpo e\xov £e/?aord)y ovk elx€T€ aa<f>ujs otSare. Katvov St) irpdyparos vvv irpujrov KarafiaWoficvov OTTep ao'rjXov ft (tvvolocl rfj no X ec kcll tol$ ifiois 7rpa.ypsi.Gt, cyp ai/ra AipuAtuj 'Ptjktw $ta(jK€ipao6ai kolI hrjXwaai p.01 ci re koX avviarauQat, t-tjv apxrjv Set, tov re rpoTrov, ciircp apa Gwdyciv Scot, KaB* ov ycvrjacrai rovro. Yrjs Se irpo? 'IouSatous* Tapa;^? xal OTaaeai?, juaAAoi/ h\ cl ^p?) to aAtjOes eirrtLV, toO ttoXc{lov, Trorcpot picv atrial Karcarr^aav t KaiTrep it; avriKaracrrdcrcco? TroXAd r&v vpLcrlpoiv 7Tpea/3ewF <J>iXotl(jl7]64vtwv ko.1 pLdXiora Aiowalov rov Qdcuvos, op.ios ovk ifiovXrjOrjv aKpij5w$ c£eXey£ai} ra/uevoficvos ijxavrw Kara rwv rrdXtv dp^aficvtnv opyrjv d/i,€Tap.e A17 rov * a/rrAtjJs St TTpooayopcvw otl, av fifj KaraTravcrr)T€ ttjv 6X£9piov opyrjv rav-n]v ko.t oAAtJAcov avOdhiov, cKfiiaaO^oopLaL Sei^at olov coriv rjytfxwv <j>iXdvdpwnos els dpyrjv hiKaiav fj.cTafttj3Xr)pcvo$. Atorrcp cri /cat vw oiafiaprvpopju. u'o. 'AAtfavSpetj jxcy rrpacws xal ^cXavSpdjirw? Trpoatjfcpwvrac 'lovhalots rols rrjv avrrjv rroXiv ck ttoXXwu xpovcav otVouat /cat pn]hkv rcuv rrpos 6pT]<jKeiav avrois vevopuopLcvwv rov Ocov Au/xcuvajvrat, aAAa ediariy auTOiJ? rot? cdcoiv xprjodai of? /rat em tou #eou ^cjjaarov, drrcp koI cyw ^idKovaas dji^orcpcjov c&cfiauooa' Kai 'Iot/Satois1 Se aiTixpvs k(Acvoj {irjhcv ttXcloj iLv TTporcpov ccr^a^ 7T€pi€pyd^€o6aL p,r)he wavcp iv ovol ttoXcgiv KaTOiKoi/vTay Suo Trpcafieias it<7TCfj,7Tctv tov Xoittov, u {jltj irporcpov ttotc errpdj^Tj, pL7]be iTTttu-TTaUiv yvp.vaaiap)(LKQls rj Koap.T)TLKoZ<; nycDcrt, #cap7rot;p.€vov$ fxtv ra otVela a77oAauo^Tas Se eV aAAorpta TroAei Treptoyortas1 d<j)66vwv dyad&V) ja^St eVayecr^at ^ TrpouU^Bai d~6 Hvpias rj AlyvTTTOV KaraTrXiovras 'lovhaiovs, i£ ov pLCLLOvas irrrovoCas ai>a.yKaaOrjOOpai Xafififdveiv €i Se p.f]3 Trdvra rpotrov

avrovs crrcfeAeiJaofiai Ka6a7T€p Koivijv riva rfjs otVotffteV^? ivoov c^eyttpovras. 'Eav toutoj^ d.7iouTdvT€S dfjuf>OT€poi fizra irpaonp-os teal <j>i\avGpu>7iLas tt]$ rtpos dX\-r']Xovs £fjv iOeX-qcrqre, /cat cycb npovoiav ttj? TToXecus Troijao/xat rrjv dvwrdrw KaOdrrep €K irpoyovojv otVft'a? 17/itv v7rapxpvoip. Bap^tAAuj T(jj e*/xa» (ralp(p fiaprvpco act 7Tpdvotav u/^ajv 7rap' «p,ot 7Toiov{j.€vw, 09 /cat jw 7ra<77) ^tAort^ua ffepi roi' dycDra rov u7rcp v/xcDp' K€xp^rait /cat Tifttpiw KXavSup 'Apx^ca/ toj tjLU? tratptp. vEppO)cr0€. Pap. Lond, 1912, II. 14-108,

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The original papyrus (with which I compared this text years ago, so I can guarantee the accuracy of this transcription) is in majuscules without separation of words and has other graphic peculiarities which might trouble anyone who has not worked with Greek papyri. The section about the riots, which I am going to translate, begins in the sixth line.

This must have been translated into English at least once, but I do not know where such a translation has been published, so, to save time, I will translate here. Words within parentheses are my explanatory additions. If you want a version to compare with mine, I think it likely that this papyrus may have been included in the two or three volumes of "Select Papyri" in the Loeb series, which I do not have at hand. (If this one is not included in what purports to be a selection of the more interesting papyri, that fact will be significant in itself.) I shall try to make the English reflect a little of Claudius's peculiar style:

As for who were responsible for the outbreak and insurrection, or rather, if we must designate it correctly, for the wars against the Jews, although your envoys and especially Dionysius son of Theon distinguished themselves in argument when confronted with their (Jewish) adversaries, I nevertheless decided not to investigate the matter thoroughly, and I entered in the ledgers of my mind a ruthless indignation against whichever people recommences hostilities; I now emphatically give warning that if the two peoples do not desist from their disastrous and contumacious hatred of one another, I shall be compelled to show what a benevolent ruler can be when he is roused to righteous anger. Therefore, I now most solemnly conjure the Alexandrians to behave with forbearance and kindness toward the Jews who have for a

long time lived in the same city, and not to obstruct any of their customary rites in the cult of their god, but to permit them to observe the customs they followed in the time of the Divine Augustus, which I now sanction, after hearing both sides of the case. On the other hand, I now order the Jews not to agitate for more privileges than those they have long enjoyed, and not again to have the

unprecedented insolence of sending out their own ambassadors as though they were living in a separate state, and furthermore (I order them) not to force their way into the games and contests held by the gymnasiarchs and cosmetae (officers who presided over the physical and intellectual education of Greek youths and held exhibitions that were open only to citizens of Alexandria) while they (the Jews) reap the profits of their own special privileges5 and, living in a city that is not their own, enjoy all the bountiful advantages of that city; furthermore (I order the Jews) not to import or bring in (i.e., into Alexandria) by ship Jews from Asia Minor or Egypt (from which Alexandria was administratively separated), a procedure which must necessarily excite in me the gravest suspicions. Otherwise (i.e., if the Jews do not obey), I will by all means take vengeance on them as being the fomenters of what is a universal plague throughout the civilized world.

If both peoples, desisting from these practices, are willing to live together with tolerance and kindness toward one another, I, for my part, will show the utmost concern for the prosperity of the city (Alexandria) as being one joined to us in friendship from the time of our ancestors.

I assure you that my friend, (Tiberius Claudius) Barbillus (one of the six Roman citizens among the twelve envoys from Alexandria), has always shown solicitude for your welfare whenever he appeared before me, and he now championed your cause with great zeal and distinction, and the same goes for my friend, Tiberius Claudius Archibius (another one of the envoys). Farewell.

Alexandrian citizens paid heavy local taxes and additional taxes were levied on residents (including Egyptian natives) who were not citizens, but, as we

now learn from a papyrus in Berlin (#8877), one of the privileges of which the Jews boasted was exemption from all such taxes. Naturally, they did not want to become citizens of the city!

23

The translation could be polished a bit, but it will show the meaning. The sentence in which we are particularly interested, delineated in detail, reads:

But if (they do) not, I shall in every way wreck vengeance upon them inasmuch as (=on the grounds that) they are persons who foment (=incite, propagate) a universal (=ubiquitous, found everywhere) disease (=pestilence, plague) of the oecumene (i.e., the settled and inhabited world, as distinct from jungles, steppes, and deserts).

You will have noticed that Jews were behaving normally in Alexandria, not only whining about being "persecuted" because of their Love of God while pushing their way into every place where the despised goyim hope to have a little privacy from them, but even illegally importing fellow parasites to prey on the white cattle, just as the Jews are constantly importing thousands of their congeners into the United States, not only across the border from Canada, but by ships that land thousands of the dear creatures at Red Hook on Long Island, whence they are carried by limousine to the New Jerusalem commonly called New York City, in open defiance of the immigration officers, who know about it but dare not intervene.

24

IV SURVIVAL OF THE FITTEST

The few Aryans who dare to criticize the Jews are wont to wax indignant over the methods by which the aliens acquire control, which, to be sure, are immoral according to our own accepted standards of civil behavior within one of our own societies. But let us be fair and, what is more important, objective.

The survival of the fittest always has been, and always will be, the immutable law of life on this planet. Mammals that do not depend on sheer

fecundity to preserve their kind (e.g., rabbits, lemmings) have but two resources in themselves: strength and stealth, the latter compensating for deficiencies in the former. Even the male lion, whom we have taken as the symbol of courage, depends for much of his sustenance on prey that his females take by leaping from ambush. The elephant is a noble animal and a symbol of strength, but he falls prey to the cunning of weaker species, such as tigers and men.

It is a peculiarity of our race — and one that the Jews regard as especially childish and fatuous — that we have an ideal of victory obtained only in a fair fight. Our racial mentality is dominated by the sentiment that finds expression in our cherished picture of Mediaeval knights, equally matched, meeting in the lists or in the storied adventures of King Arthur's Round Table. But even in our romances, the fair fight is an ideal only as between individuals of our own race, who observe our racial standards of personal honor; and in practice our race has accepted modifications of it that seem odd to us today: for example, in the family feuds of Iceland it was considered proper to kill a man by striking from ambush, provided that one boasted of the deed and thus averted an imputation of cowardice by indicating to the victim's kinsfolk on whom they should revenge his death.

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In war, even between nations of our race, our ideal of a "fair fight" is disregarded as irrelevant, unless we hold that "fairness" includes not only physical courage, but also intelligent forethought and planning, which can be described as cunning. We admire strategy as much as courage. In the proverbial story of the Trojan Horse, we do not reprehend the deception practiced by Sinon, but rather the superstition and credulity of the Trojans, who fell victim to the Greeks' ruse; and while we may feel compassion for certain individual Trojans who suffered for their people's folly, we feel no pity for that people as a whole, unless we attribute their gullibility to a force outside themselves and think that their minds were darkened by the supernatural power of some god or gods. All the great generals of history have achieved their victories, not by the indispensable courage of their men, but by strategy, i.e., their ability to outwit their enemies by a form of deception. We even have an aphorism that affirms that "all is fair in war,"

and we take it for granted that the physically weaker party must rely on superior cunning, if it is not to succumb. When Europeans first settled in the Western Hemisphere, they were few in number — so few that even their superiority in armament and discipline over the aborigines did not cancel their numerical weakness — and they did not hesitate to use some Indian tribes to defeat and destroy others, often exciting and always profiting from the internal dissensions of a race whose continent they intended to take from them. Such expedient deception we have always considered justified as a weapon of physical weakness against physical strength.6

Now the Jews have always been physically (i.e., numerically) a weaker people. Wherever they have lodged themselves, they have been a small minority among the goyim. Even in the United States today, where the largest fraction of their race now resides, reasonable estimates of their number do not exceed twenty mil

lions. Estimates must necessarily be uncertain, for when the census was taken ten years ago, the Jews forbade the "American" government to ascertain the number of Jews who openly profess their alien status by publicly practicing their religion. The Jews' own reports of their numbers in religious terms are, as Mark Twain observed long ago, utterly preposterous, although some persons charitably claim that the figures are obtained by counting only male heads of households and reporting these as a total population, it being the fault of the stupid goyim that they assume that the statistics were compiled in the same terms as their own, which include women, children, and dependents in the total. In any event, even an accurate count of the aliens who attend synagogues would be inconclusive, since one would still have to guess the number of Marranos. A large part of the Jewish force in every country consists of Marranos, Jews who, using the chameleonlike ability of their species, effectively disguise themselves. I have

It is true that the absolute rule is modified by disapproval of treachery, i.e., the violation of an explicit or implied agreement between persons who presumably recognize and accept our standards of honor, but even here the distinction is fluid. Although Americans resent being reminded of it, their

history as an independent nation begins with the act of treachery by which they (as a whole, regardless of the intentions of certain individuals) induced General Burgoyne and his army to surrender by solemnly pledging that the defeated army could return to Britain, and then violated that agreement by confining the cozened troops in conditions of such hardship and severity that many of them, even among the officers, perished before the end of the war. For such treachery no apology can be offered in terms of the standards of our race (although it would have been merely normal for most other races), but gentlemen among the Americans probably salved their consciences by telling themselves that they, the rebels, were weak while Great Britain was strong. The disgraceful episode, however, should check any tendency of Americans to a Narcissistic doting on their own virtues.

27

often glanced through the lists of births reported by the Jews in their own Detroit Jewish News, and I could not but notice that on many days there was no name that betrayed the race of the child. The personal names of the parents and children were all "Christian" names, with some preference for names that are traditionally Scottish, and the family names all suggested British, French, or sometimes Slavic, ancestry. Those instances of the Jews' masquerading under assumed names, it should be remembered, are all of Jews who, by inserting such announcements in their own newspapers, confess their race. Many Marranos eschew such indiscretion, and some are so adept at disguise that their acquaintances and associates are astonished when some accident or indiscretion discloses the race of a person who seemed to be an American, Englishman, South African, German, Frenchman, or other member of our own race. But even when we make every allowance for the Jews' mastery of disguise, we must admit that they are still a minority in the United States, where they are surely outnumbered by the Aryans, who are probably still an absolute majority in their own country and outnumber the total of all the aliens in their midst, Jews, Congoids, mulattoes, mestizos, Mongolians, and the like. If the feeble-minded Aryans, instead of subsidizing the prodigious breeding and proliferation of their domestic enemies and even importing hordes of others from Vietnam, Haiti, and elsewhere as "refugees" for the eventual extermination of the Aryans' own children, were sufficiently intelligent and

resolute, they would still have the power to expel or otherwise eliminate all of their alien parasites, among which the Jews are a small, though prepollent, minority.

Throughout history, the Jews have everywhere been a minority in the countries into which they have intruded themselves, and they have necessarily employed the weapons of the physically weak against the physically strong. The Jews have never captured a

territory by open warfare and invasion: they have never been sufficiently numerous and strong to attempt an open conquest, even if they had been so temerarious as to waste their own lives to attain what they could more easily and safely attain by deceit.

It is true that the Jews' myths include two claims of open conquest, but both of these are indubitably fictitious.

One of those stories is well known, since it is found in the collection of Jewish tales commonly called the "Old Testament" by our people. According to that myth, the Jews (with the help of their tribal deity) openly invaded the land of Canaan, ruthlessly butchered all the inhabitants and even the inhabitants' domestic animals, and then appropriated the country they had made a bloody desert. The tale, even when divested of such nonsense as a claim that the Jews' god stopped the sun and moon, luminous disks that were floating in the atmosphere at an altitude of about 50,000 feet, and held them stationary for a time to facilitate the rapine, is utterly incredible and no reputable historian, not even among those who profess to be Christians, pretends to believe it. The tale of armed conquest is intrinsically so incredible that Philo Judaeus, one of the ablest of the Jews' apologists and propagandists, who, in the early years of the First Century, tried to convince intelligent Greeks and Romans that the Jews were not a menace to civilization, had to admit (Hypoth. 6.5-8) that the story was preposterous and that what must have happened was that the Canaanites voluntarily permitted the Jews to penetrate their country peacefully and set up synagogues and the rest of the Jewish racial organization, after which the Jews, of course, took over. Philo candidly admits that when the Jews

peacefully penetrate a country to despoil it, they, in their own minds, naturally regard the inhabitants as enemies, but he seems to hesitate between alternative explanations of the Canaanites' suicidal folly in permitting the Jewish immigration: the stupid Canaanites were

either impressed by the holiness and superiority of their covert invaders or had their minds befuddled by the Jews' god.

It is true that the Jews at some time obtained control of the territory that was thereafter known as Judaea, but there is no way of determining what part of the population was composed of racial Jews as distinct from the subjugated and mongrelized descendants of the original inhabitants, who, despite the Jews' boasts, were not exterminated in war. It is possible, of course, that some nucleus of truth may underlie the Jews' story that they captured city after city of the Canaanites, butchered all the men, butchered all the women, butchered all the children, butchered all the oxen, butchered all the sheep, butchered all the donkeys, and then relaxed in blissful contemplation of their own holiness (e.g., Jos. 6.21). There is archaeological evidence of the destruction of cities by war as well as by earthquakes in or near the time of the supposed conquest, but from what we know of the Jews' racial habits, we may guess that after their "peaceful" immigration, they promptly started subversion and civil wars and were soon able to use one army of stupid goyim against another army of stupid goyim, so that the natives slew one another and destroyed themselves, while the Jews egged on the contestants and rubbed their hands gleefully together, much as recently they stampeded their British and American cattle into Germany to facilitate their pious appropriation of the earth that their tribal god contracted to give them.

The second story of armed conquest comes from another Jewish propagandist, Josephus, who was a little younger than Philo, and whose story (Cont. Af>. 1.75-94, 224) of a conquest of Egypt by the Hyksos long imposed on historians who did not take into account the Jews' racial genius for forgery and deception, which is now so vividly illustrated by such hoaxes as "Anne Frank's Diary" and the nonsense about the "six millions" of

God's Race that the Germans supposedly killed before the six million crawled into the United States and other Western nations. Whether Josephus forged the passage that he claims to quote from Manetho or utilized the work of some earlier Jew is uncertain; he relies heavily on the Jewish forgers of earlier centuries, especially the ones who assumed Greek names, much as Jews now masquerade under such names as Ashley Montagu, Lyle Stuart, and Craig Schiller, so that Josephus can pretend that they were Aryans who testified to the vast superiority of God's Race. What is certain is that there was no conquest of Egypt by the Hyksos.

It is now known (see Cambridge Ancient History, Vol. II, 1, pp. 54-64, 288-296; and especially the definitive work on this subject, The Hyksos, by John Van Seters, Yale University Press, 1966) that the "Hyksos" were peoples, probably of several different tribes that spoke Semitic languages, whom the Egyptians indiscriminately described as "Asiatics," and who infiltrated Egypt by gradual immigration across the Sinai peninsula, and probably never were numerous enough to form a very large fraction of the population; they were clever enough, however, to spread sedition and incite civil wars until they attained a rule over the entire nation, placing as governors in each district tributaries and stooges, many of whom were certainly or probably native Egyptian traitors, and using an uncertain proportion of Egyptians in the troops by which they maintained their dominion for almost two centuries. An Egyptian revolt finally succeeded in overthrowing the alien rulers and expelling many of them (for we may be sure that some of the aliens managed to blend themselves into the native population and escape notice). But during their control of Egypt, the immigrants incited massacres of the upper classes and promoted the mongrelization that the stupid Egyptians had themselves begun by importing black slaves from the south, and they left the

nation genetically impoverished by a great infusion of both black and Semitic blood, from which Egypt never recovered.

There are some indications that the "Asiatic" immigrants came from the regions that are now Syria and Palestine, and the methods they employed to ruin Egypt make us consider seriously Josephus's claim that they were Jews and that when they condescended to leave Egypt, they built Jerusalem as the capital of the region they then occupied. Unfortunately, there is no evidence (other than the remarkable similarity of methods) to confirm or refute a conjecture that the "Hyksos" were organized and directed by Jews. In the past century, before the Jews' habitual duplicity and mendacity were generally recognized by historians, Josephus's story was rejected because the enemy aliens brought with them into Egypt a god named Set (Seth), whom they regarded as the enemy of the Egyptian gods, although they also talked about religious toleration when it suited their purposes in keeping their stupid subjects bemused. They evidently proselytized for their patron deity so effectively that he remained in the huge crowd of Egyptian gods after the end of their rule, although he was then most commonly represented as the diabolic assassin of Osiris and other native deities.

So long as it was supposed that the Jews were uniquely devoted to a tribal god whom they called Yahweh or Ya'o (who is designated in the "Old Testament" by a wide variety of names that have been concealed by the translators, who, beginning with the Septuagint, use a word meaning 'Lord' to translate a number of different names), it was thought axiomatic that the worshippers of Set could not be the holy Jews; but it is now known that the Jewish colony at Elephantine, which was regarded as perfectly orthodox in Jerusalem, had five gods in a pantheon of which Ya'o was merely the chief, and that the Jews worked any convenient religious racket, for example, claiming in Egypt that the Egyptian

god Osiris, the greatest of all gods, had inspired Moses and the "prophets of Israel" and had chosen the Jews as his special pets. (A translation of the late papyrus, which dates from about 100 B.C., may most conveniently be found in E. A. Wallis Budge's Egyptian Magic, London, 1901 (= New York, 1971), p. 176, with a reference to the publication of the original.) There is, furthermore, the distinct possibility — some Egyptologists would say certainty — that Set was originally a name or epithet of an Egyptian god

and was applied by the cunning invaders to their own deity to deceive the natives. (The name may be older than the "Hyksos," and if it was Egyptian in origin, it becomes less remarkable that after the dominion of the execrated "Hyksos" had been broken, Set, despite his generally evil reputation, found votaries among the Egyptians, including some Egyptian kings.) So, in the present state of knowledge, we must leave it an open question whether or not the enemy immigrants into Egypt were led by Jews; if they were, the Jews were at work as early as c. 1760 B.C.; if not, we have no certain historical trace of the race before more than a thousand years later.

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V. THE JEWISH STRATEGY ITSELF: IN THEIR OWN WORDS

The origin of the Jews as a race is unknown, but there are indications that they early began to exploit the superstitions of the populations on which they fastened themselves. The Jews have a tale that their ancestor, named Abraham, came from Ur in Sumeria (with mortgages on half the Sumerians' real estate in his pocket?), and some scholars, not highly regarded today, have suggested that some of the Semitic-speaking peoples with whom the Sumerians foolishly tried to coexist meddled extensively with the Sumerian religion and perhaps even had an influence on the white, preAryan civilization of the Indus Valley. There is a firmer basis for a conjecture — but only a conjecture, mind you — that would explain one of the oddities of the "New Testament," which was assembled by a Christian sect that professed a religion that was obviously a Judaized form of Zoroastrianism. Everyone has noticed the curious detail that in the story about the birth of the christ named Jesus which gives the earlier date for the event, the nativity is said to have been attended by Zoroastrian priests, who were said to have been guided to the spot by an obliging star or planet that floated in the atmosphere at an altitude no greater than that of cumulus clouds to show them the way. It is possible that the Magi, the professional holy men of the religion that was spread through the old Persian Empire, were Jews. The Jews have a tradition (IV. Reg. 17.6; 18.11) that there were colonies of Israelites in Media (in the cities, naturally!), and the Magi not only claimed

to come from Media, but were a closed caste racially and (like the Jews) propagated themselves through the female line, often obtaining pure offspring by impregnating their sisters or mothers. It is now virtually certain that at least the greater part of

the extant holy books of the supposedly "Aryan" religion, although now in an odd dialect of Old Persian, were translated from a Semitic language. Diogenes Laertius (L9) mentions in passing unnamed Greek geographers who thought that the Magi were early Jews, but since those works are now lost, we cannot say whether that opinion was based on more than the fact that after the fall of the Persian Empire, many of the Magi who peddled their cult in other lands were known to be Jews. Herodotus's description (III.79) of the Magophonia, the Persian reaction when one of the Magi attempted a particularly outrageous fraud, sounds very much like a racial outbreak, and How and Wells in their commentary on Herodotus (ad 1.101) suggest that the Magi may have been "non-Aryan." From these and a few minor traces one can construct an hypothesis that would be highly significant, if there were any real proof of it.

Whatever their origin, there cannot be the slightest doubt about the method that the Jews have always regarded as ideal in capturing control of a country: it is set forth clearly and explicitly in the "Old Testament" (Gen. 47.1-27). The hero of this tale is a Jew named Joseph, who is said to have been brought to Egypt as a slave, but who cleverly wriggled upward in Egyptian society until he was in a position to prey upon the good nature and superstitions of the Egyptian king, whom he first manipulated to permit an influx of Jews, who somehow take possession of the best land in the nation; then he uses the king's authority to corner the grain market and is thus able to take from the Egyptians all their money, all their cattle, and then all their land, so that he has all the Egyptians (except the Egyptian priests, with whom he evidently maintains a prudent but odd alliance) at his mercy, forces the famished wretches to sell themselves into slavery, and then shrewdly transports groups of the slaves from one end of the country to the other, mixing up the population so thoroughly

that all his victims find themselves among strangers with whom they would scarcely dare to concert an effective protest — and the Jews, no doubt snickering in private, annexed property and "multiplied exceedingly." Joseph used the Egyptian king as a convenient puppet in this operation, and the tale implies, of course, that he enjoyed the cooperation of his tribe's special god, at least when he was operating as a fortune-teller on his way up. It is hard to say how much fact may underlie the story, which is obviously an exposition of the Jews' ideal methods. Some kings of Egypt appear to have been feeble-minded, and there is even a record that one of them admitted some desert nomads who put up a piteous plea that their pastures had dried up, but the principal features of the tale more probably reflect Jewish ambitions than actual events. However that may be, the tale certainly sketches an ideal modus operandi for subjugating the goyim. And the Jews of today will surely not have the audacity to claim that that description of their methods was forged by the secret police of Russia under the Czars!

The Jews claim that the so-called "Protocols of the Elders of Zion," which were certainly published as early as 1904 and reportedly much earlier in books that were destroyed when the Jews seized Russia in 1917, are a "forgery," as, indeed, they may be, although they describe in detail and with complete accuracy the methods that the Jews have consistently used throughout this century to subvert our civilization and destroy our race. But Aryans who wish to understand the Jewish mentality need not rely on that document: they have only to read the "Old Testament" with minds that are not immobilized in a fog of superstitious awe. There is scarcely a chapter of that pseudo-historical narrative that is not highly revealing; for example, there never was a Persian king named Ahasuerus (Assuerus; Christian holy men usually claim that the name is a "mistake" for Artaxerxes!), but the fic

tion about Esther is an inspirational apologue to remind Jewesses that while they may find it expedient to marry a male of the lower races, they must always remember their duty to manipulate the stupid goy to exploit him for the advantage of their Master Race.

VI. A UNIQUE MENTALITY

The racial mentality of the Jews is so different from our own that we can only draw inferences from observation of their conduct and such of their statements as appear more or less candid and worthy of belief (e.g., Maurice Samuel's excellent You Gentiles J New York, 1924), but we must remember that all forms of life instinctively and necessarily make the preservation and increase of their species their highest purpose, and if vampire bats were capable of reason, they would undoubtedly describe their furtive blood-sucking as a righteous exercise and identify as diabolically evil the various animals (including men) who in one way or another interfere with their noble exercise of their godgiven right. No species could think of itself as evil. As an ex-Communist once reminded me, "You must remember that when Communists betray a nation or murder innocent people by the thousands, they think of themselves as highly moral individuals who righteously obey a higher purpose." We may be absolutely certain that whatever the Jews do as a race, no matter how vile and dastardly it may seem to us who suffer its effects, seems to them just and righteous — as indeed it is, if we consider it objectively in terms of the biological law that makes survival and increase the highest law of every species.8

The great strength of the Jews and the bond of their racial cohesion is their religion, which, in the widest sense, is an unlimited faith in the absolute superiority of their race, for, as Maurice Samuel reminds us, Jewish atheists, who deride a belief in supernatural beings, worship the Immortal Jewish People. Beyond this,

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we cannot be definite, for doubtless there always has been the widest gamut of personal belief, and there is every evidence of wild and grotesquely emotional fanaticism among the lower classes, as among the rabble that was stirred up by the numerous goetae and self-appointed christs in the first century B.C. and the First Century of our era with perennial outbreaks of insane violence; and many Jewish sects have bizarre notions that must be

The Aryans are an apparent exception, since everywhere, and most conspicuously in the United States, Britain, and now South Africa, they are evidently driven by a subconscious death-wish. The species may be biologically degenerate or, as the Jews believe, inferior and innately stupid, easily herded by its credulity and cupidity. Some optimists believe that the species could recover its will-to-live and become viable again, if it were somehow to escape the control of its Jewish herdsmen.

Before the political murder of Dr. Verwoerd, many rational Americans saw in South Africa a bright hope for our ill-starred race and regarded the Afrikaners as conspicuously intelligent and uncorrupted members of it, attributing their prudence to the fact that they were separated by only a generation from the pioneers who fought an heroic war for independence, and perhaps also to some peculiar integrity in the Dutch Reformed Church, which appeared to have retained some belief in the traditional Christianity of the West at a time when churches elsewhere had been bought and converted into mere instruments of subversion.

Since the murder of Dr. Verwoerd, which was made to seem fortuitous to persons who do not understand the rule of cui bono!, it has become painfully apparent that the Afrikaners are as gullible and venal, as befuddled and stultified, as the majority of British and Americans; that what we mistakenly attributed to a people was only the genius of one man, whose achievements remind one of Philipoemen, who led the Greeks in their last stand for independence and to whose influence over his decadent and demoralized people Baudelaire paid tribute in the memorable lines of his earliest poem:

Cum te mirantur, ad aha

se credunt genitos...

sincerely entertained, as, for example, by the Polish Hasidim, who mated their male and female children as soon as they were pubertate to raise the birthrate to the maximum for the express purpose of exhausting God's stock of good Jewish souls as soon as possible and thus forcing him to bring the

world to an end sooner than he intended. But such vagaries among the excitable and irrational lower classes have really little significance for the racial faith. On the other hand, when one turns to the literate Jews, one cannot confidently distinguish between what they believe and what they deem expedient to profess. Fighting between various Jewish sects has often been violent, bloody, and viciously inhuman, but seems not to have been so much over doctrinal differences as over the ambitions of leaders who were ruthlessly slugging it out for power and wealth and used a religious peculiarity to recruit and excite their private armies. And at the limit, we have no assurance that the psychological process that we call 'belief,' and distinguish from hypocrisy and mendacity, occurs in the Jewish mind, which may not distinguish between truth and falsity in terms of some objective reality, as Aryans do even when the reality is merely a product of their imaginations; so far as we can tell, indeed, the racial mentality of this alien species may, by a psychological process beyond our understanding, think only in terms of what is good for the Jewish People, the Divine Race, and may only simulate, in discourse with our species, our distinction between what is objectively true and what is not, much as we train animals by teaching them lessons in terms of their mental conformation.9

Our minds boggle when we try to understand such statements as Rabbi Solomon Goldman's "God is absorbed [sic\ in the nationalism of Israel... He [God] creates the world [sic] in the Hebrew language," Dr. Joseph Kastein's "It was not God who willed these people [the Jews]... It was this people [the Jews] who

willed this God," or any one of a hundred comparable statements, which seem to us to be the ravings of madness, but are only typical of the Jewish mind, which, we must remember, has regularly, throughout history, outwitted our race. We, of course, often remark that men create God in their own image, thus stating a psychological and anthropological truth, and what we mean by that statement is that gods do not exist, but are mere figments of the imagination, and if a man of our race, having thus affirmed his atheism, were then to profess belief in the divinity and reality of a god or gods, we should rightly adjudge him insane; but it is obvious that the

Jewish mind sees no illogic in worshipping a god it has knowingly created — in worshipping its own image in a mirror. That is insanity — we cannot honestly call it anything else in our terminology — but it is the insanity of a species that has successfully preyed on all others for millennia and is now achieving ownership of the entire earth.

Or superstitious human beings; Ivor Benson gave an example when he wrote: "In North Africa during the last World War, one of our tasks was to teach raw Negroes from the jungle to drive three-ton trucks. Problem No. 1 was how to explain the gears. Common sense produced the answer. Engaging the first gear, the recruits were told, harnessed 'the spirit of the elephant' — slow but very strong, just the sort of power needed to pull a truck up a steep hill or out of mud. The second gear meant 'the spirit of the horse' — a power faster but not as strong as that of the elephant. And moving into top gear, it was 'the spirit of the antelope' which was harnessed — very fast, but not of much use in heavy going.

"Now, insofar as this mythology worked with these Blacks it can be said to have been true, or at any rate to have an element of the truth which could not be conveyed to these primitive minds in any other way.

"So far as religious myths are concerned, we are, of course, all in the condition of those African savages."

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If we are to be both fair and objective, we must bear in mind the difference — perhaps an enormous difference — between the Jewish mentality and our own.10 When we consider the Jews' religion and describe it in our terms, we attribute to them, explicitly or by implication, such hypocrisy as we see in our clergymen today, and we are tempted to convict them of a conscious dissimulation that is odious to us, but we must remember that what seems repugnant to us seems good and righteous to their peculiar mentality.

10. There can be no doubt, I think, but that Jews perceive the physical world about us quite differently from our perception of it. Since Jews communicate with our race in Indo-European languages and in the West

even use those languages to communicate with each other (although probably attaching different meanings to many key words) or distort Indo-European languages into special dialects of their own, such as their variety of the Greek koine in Antiquity and Ladino and Yiddish in more recent times, the vast psychological difference may be most clearly seen when one examines Hebrew, a dialect they formed from Western Semitic (Phoenician) and impressed with their own mentality, since it has many peculiarities not found in other Semitic languages. These are set forth by Dr. Thorleif Boman in his Hebrew Thought Compared with Greek (Philadelphia, Westminster Press, 1960), a work that deserves the most careful study by Aryans. Dr. Boman is a Christian and thus obligated himself to find a "moral" value in the radically different Jewish mentality, and a comparable study by an unprejudiced philologist is greatly to be desired. It is entirely possible that the schizophrenic daubs that are peddled to the boobs as "modern art" actually correspond to the Jewish perception of reality and instinctive hatred of what seems beautiful and noble to us, and should not therefore be regarded as merely a means of corrupting our culture and displaying contempt for us.

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VII. THE JEWISH RELIGION

While it is scarcely possible that Jews do not know they are practicing deceit and fraud when they cozen goyim, it is likely that they feel much as do members of our race when they shoot deer or ducks from blinds, but we can only make precarious guesses about their own feelings about their religion. What is clear is its usefulness to them in their attacks on other races.

(1) The religion is the perfect cover for the Jews' racial arrogance. If they claimed on any other grounds to be the Master Race and proclaimed that the members of other races were so inferior that they were little, if at all, better than swine, the Jews would arouse resentment from persons who were unwilling to accept that status. But peoples that have emerged from barbarism, even if still deeply imbued with superstitions themselves, have

learned to be tolerant of many strange superstitions and strange gods and know that there is virtually no limit to what votaries can believe. The Jews further disarm resentment by professing to share their status as a Master Race with any 'convert' and profess to be eager proselytizers, but have taken the precaution to impose on proselytes sexual mutilations that alone suffice to exclude virile men and grotesquely barbarous taboos that are certain to repel every goy except a few females who are so lightheaded that they will make useful puppets. Their faith in their innate superiority is thus shrewdly disguised.

(2) The religion is a perfect cover for conspiracy. When the Jews invade a country, they normally make themselves inconspicuous by infiltrating, a few at a time, and planting a few of their number in every city, town, or even village where there is money to be made by exploiting the stupid natives. If the scattered groups of invaders maintained a close liaison with other mem

bers of their race both within and without the nation they are attacking and claimed to do so on the basis of any common interest except religion, they would soon be identified as an alien and enemy conspiracy, but by claiming that they have a common interest in the worship of some god, they persuade the citizens to think of them as merely the votaries of some absurd, but harmlessly foolish, cult, and to overlook the real solidarity of the invaders.

(3) The religion is the perfect means — and this is most important — the perfect means of making certain that Jews will be persecuted. It must be realized that the Jews success depends on their cunning in having themselves "persecuted"

By perpetually whining that they are a poor, helpless, persecuted minority, they effectively disguise their real power and their success in wrapping their tentacles about their victims, and by exciting the pity of soft-hearted and soft-headed goyim, they can use those goyim as weapons against the others.

By establishing a reputation for being persecuted for their religion by awfully wicked pagans, they can make it seem that they, poor innocents, are

suffering for their piety whenever their depredations and malevolence have so exasperated their victims that the latter try by legislation or violence to free themselves from the aliens who are exploiting and oppressing them.

(4) The religion is perfect camouflage, whether or not it was consciously designed for that function. First of all, it enjoins on the race practices so barbarous and taboos so absurd and inconvenient that members of other races can not believe that any rational beings would voluntarily submit themselves to what the Jews call their "Law" and therefore assume that the Jews do so only from a slavish fear of their capricious and ferocious deity: that convinces the goyim that the Jews never dare to disobey the

supposed will of their god. The Jews have equipped themselves with holy books containing specific regulations, such as the socalled Ten Commandments, which were, of course, designed only to promote solidarity within the race and to apply only to members of it, but which can be represented to the stupid "Gentiles" as governing the Jews' conduct toward them. Thus have the Jews enveloped themselves in a reputation for so fearing their deity that they obey his written instructions punctiliously, even in their relations with other races. So thoroughly have the Jews implanted this notion in our people that many Aryans, even if they have no religious preconceptions, almost automatically exonerate Jews from charges that are supported by evidence that would suffice to convict members of any other race. The testimony of eye-witnesses who entered the inner sanctum of the temple in Jerusalem is rejected out of hand: the pious Jews wouldn't have had such a shrine. Strong circumstantial evidence of ritual murders is simply disregarded: the God-fearing Jews wouldn't indulge in human sacrifice. Every nation on which the Jews have fastened themselves since they first appear in history has been destroyed by internal subversion and corruption, but no one inquires to what extent the alien body lodged within the nation was responsible for its disintegration and final doom: the highminded Jews would not harm their hosts. And so it goes. Our people have been conditioned automatically to accord to the Jews an exemption from the rules of evidence that we observe among ourselves. So far as I know, no Aryan charged with theft or murder has even thought of proving

his innocence by asserting he is a Christian and producing his Bible as proof that Christians cannot steal or murder. No one has ever claimed that the Thirty Years' War must be an invention by pagan historians to slander Christians, since it is unthinkable that two sects of gentle, loving,

lamb-like Christians would have so barbarously slaughtered one another.

(5) The religion provides a means of penetrating even the inmost circles of nations and societies of credulous goyim. A Jew has only to claim that he rejects the religion and to have himself sprinkled with holy water to make Christians fancy that he has been miraculously transformed and is no longer a Jew; nonChristians are as gullible, for if a Jew does not observe some of the taboos and is seen to eat pork, and if he affects adherence to their culture, they accept him as one of themselves. The Jewish religion could have been designed to facilitate the planting of Marranos in the heart of invaded nations.

(6) Their reputation as being on intimate terms with supernatural beings gives the Jews a great advantage in peddling sorcery and similar hokum in societies marked by a high level of ignorance. In the Middle Ages, for example, and even during the Renaissance and Reformation, the practice of magic to bilk the credulous and to impose even on the rulers of states and learn their secrets was almost as useful to the Jews as usury and commercial fraud in subverting European society. A quick glance at any grimoire of the time or at the summary in Arthur E. Waite's Book of Ceremonial Magic (London, 1912; New York, 1961) will suffice to show that both terminology and practices come from Jewish sources, especially the Kabbalah, adapted to impose on the goyim.

(7) Their expertise in superstition has always given the "God-people," as the Jews like to call themselves, the ability to influence and divert native religions for their own benefit. Since such work is done covertly through Marranos and dupes, we can only suspect Jewish influence in many religious civil wars without being able to prove it. It is, for example, historically certain that

when Cyrus the Great undertook the conquest of the Babylonian Empire, the Jews in that nation operated, as they always do, as agents of subversion to weaken and betray their hosts, and that after Cyrus captured Babylon without a prolonged siege and fighting, he repaid the Jews for their good work, which had spared the lives of many of his soldiers, and (as many another conqueror was to do later) rewarded them for their betrayal of his enemies with special privileges. The Jews, according to their traditions, flattered the triumphant goy by calling him their christ, and probably rubbed their hands together in glee as they prepared to use those privileges to exploit the natives of various regions in the expanding Persian Empire, including eventually the native Egyptians, as we have learned from the Jewish papyri found at Elephantine. We may reasonably infer that the Jews stealthily opened the gates of Babylon to the Persians, so that Cyrus could take the strongly walled city without fighting, but we can only conjecture what contributions they made to the agitation and demoralization of the Babylonians that weakened the Empire before the Persians invaded it. The tale of the fall of Babylon in the Jews' story-book is, of course, an impressive fiction, probably composed almost four hundred years after the event by an author who did not even know the name of the last king of Babylon, who was Nabonidus (= Nabu-na'id), and evidently a great benefactor of the Jews,11 who naturally knifed the sucker in the back when they had a chance to do so. There may be some truth, however, in the Jews' tradition that their hatred of the Babylonians was given a religious coloring, and the ranting attributed to Isaiah as well as parts of the tale called "Daniel" may preserve a memory of religious agitation carried out by the Jews in Babylon. Now one major cause of Nabonidus's difficulties was what amounted to a religious civil war in his domains, ostensibly between votaries of Sin and the votaries of Marduk, carried out

with a ferocious fanaticism that seems strange among peoples long accustomed to polytheism, even though some of them are Semitic by race. And there is evidence that some (we know not whether few or many) of the votaries of Marduk were peddling a kind of monotheism, claiming that he

was the only (good?) god and that other gods were merely aspects of him. The Jews, of course, never hesitate to promote whatever god is useful to them (e.g., Sebazius in Rome and Osiris in Egypt during the second century B.C.) in manipulating goyim, and we may suspect that they were meddling with the Babylonian religion as well as contributing in all probability to the economic depression and inflation in Nabonidus's realm — but, so far as I know, we have no proof. The same is true of many later events in history.

Although a few obscurities remain, the origin and evolution of Christianity is now well known, but the subject is far too complex for full exposition here. We may note, however, one stage in that evolution, the Protestant Reformation, which was, if considered historically, a terrible calamity that drenched the streets and fields of Europe with much of the best blood of our race, impoverishing it genetically, while the Jews watched gleefully and profited enormously from both sides and, with the fragmentation of Protestantism, all sides. Now many causes contributed to that

11. It is virtually certain that Nabonidus gave the Jews possession of the strategic oases that controlled trade routes to southern Arabia (Arabia Felix), which were still in Jewish hands in the time of Mahomet and long thereafter; see, e.g., Chapter V of Professor H. W. F. Saggs' The Greatness That Was Babylon (New York, 1962; 1968). Even after the Persian conquest, Babylon continued to swarm with Jews, and, in the time of the Roman Empire, was the capital of their international nation and the residence of their chief (Resh-galutha), who may have directed the great Jewish Conspiracy of 117.

disaster, but if we try to identify one single incident that triggered the explosion, we must fix on the cleverness of the Jews in Florence, when, in 1485, they bamboozled and exploited Giovanni Pico, Count della Mirandola and titular Prince of Concordia, extracting enormous sums from the too wealthy young man while filling his vigorous, but adolescent, mind with Kabbalistic hocuspocus, telling him it was the true essence of Christianity. From Pico the clue leads directly to Reuchlin, Pfefferkorn, Luther (who was tactfully guided by his helpful Jewish friends until late in his life, when he perceived how they had used him), Ulrich von Hutten, and

the ghastly Wars of Religion that convulsed Europe for three centuries. It would be absurd to claim that the catastrophe was the result of a Jewish plot, but it is legitimate to pose the question to what extent Jewish intrigues and manipulations contributed to it. That is a problem that could be the Hauptwerk of a diligent and objective historian willing to devote his life to the requisite research.

(8) The Jews' religion, which, as presented to the goyim, seems to validate their boasts of a peculiar "righteousness," makes possible the greater part of their secular (i.e., economic and social) subversion and eventual destruction of the nations they invade. It must be remembered that the Jews operate by discovering and exploiting causes of dissent within nations, inciting classes and comparable groups within the nation to reciprocal antagonism, and exacerbating the rivalries to the point of civil war, until the nation is paralyzed and reduced to masses of individuals who no longer feel they have anything in common except the geographical territory they inhabit. The Jewish technique, as was too candidly explained by the notorious agitator, Herbert Aptheker, consists in finding large groups of goyim who can be isolated from the rest of the society on the basis of some economic, occupational, regional, cultural, sexual, or racial interest

they have in common, persuading them that they are "oppressed" by the wicked society, inciting them to hatred of their "oppressors" and making them greedy for the profits they think they can gain by "demanding their rights," and thus setting each group against all others until the nation is paralysed by pseudo-legal contention that may hopefully be expected to eventuate in civil wars, massive massacres, and a reversion to total barbarism. The Jews, who are always careful to wail that they are a "persecuted minority" with a passion for godly "justice," are thus ideally prepared to incite the "underprivileged" to outbreaks for "social justice," and it is, of course, well known that all of the multiple forms of subversion are directed by Jews, often quite openly, although they usually try to associate with them some hired or light-headed members of each group they are inciting to what will be, in the end, self-destruction.

(9) The same parade of religiosity facilitates the other principal offensive against the occupied nation, if it belongs to our race, which is morbidly susceptible to rhetorical appeals to sentimentality and "ideals," i.e., fancied changes of the real world to make it more pleasant, usually by some magical transformation of human nature. Aryans, especially females, are easily intoxicated by rhapsodic talk about "all mankind," "the brotherhood of man," "world peace," "equality of races," "all men are born equal," and similar nonsense. That adult Aryans believe in such things without help from lysergic acid or even alcohol is simply proof of Kipling's observation that "Words are the most powerful drugs used by mankind." The Jews cannot be held responsible for the mental weakness they exploit, nor even for their success in exploiting it. In the United States, for example, they have for decades been openly inciting the Congoids to plunder, beat, rape, and murder their white "oppressors," and the white Americans are not only so craven and masochistic that they submit

themselves and their children to the savages' outrages, but so fatuous that they believe the Jews' pretense that they are acting out of concern for the "underprivileged" savages rather than out of hatred for the Aryans as well as to profit from the misfortunes of the modern Canaanites, whose country they have effectively occupied. The Jews' contempt for their befuddled and spineless victims is probably justified, but I think it obvious that their success was made possible in the United States, as, according to Philo, it was in Canaan, by the awe excited by their religious professions in the minds of the unwitting enemies whose country they invaded.

VIII. CONSPIRACY OR INSTINCT?

This summary of the Jews' most useful devices leaves us, of course, with the question how it is possible for the dispersed and widely scattered members of the race to act with what amounts to unanimity and perfect coordination. It is scarcely credible that so large a number of individuals,

many of them showing a low order of intelligence, could carry out such operations according to a consciously formed plan on which they have all previously agreed. The great mass of Jews seem to be, almost without exception, under the tight control and discipline of their fairly numerous leaders, who could, in turn, be equally subject to the orders of a supreme and secret directorate, which plans and directs a conscious strategy as set forth in the famous "Protocols." This is possible, although Aryans are apt to think most unlikely an operation of which they would be utterly incapable — of which they are, we must believe, genetically incapable, since their earliest records, in the Homeric traditions, the Norse legends, and even the Vedas, attest the great difficulty of maintaining an effective consensus within even compact and comparatively small bands for specific, immediate, and limited ends. It is a pernicious and perhaps fatal error, characteristic of our race, to assume that other races have approximately the same nature as ours, so that argument against a conscious and concerted conspiracy must be discarded. The alternative to that theory, so far as I can see, can be only an hypothesis that the Jews are directed by instinct, at least to a large extent. They may represent a complex and highly advanced form of the biological phenomenon of which a simple manifestation is seen in mammals that hunt in packs or bands. As is well known, wolves and African wild dogs, for example, hunt in organized packs and stalk and bring down their game by

a kind of strategy that is carried out by the pack as a unit but with each individual in it having a definite function and adapting himself to the needs of a specific situation. This activity we attribute to instincts operating entirely below the level of real consciousness. African baboons form bands that are really small tribes having an oligarchic government, and their survival under very adverse conditions is proof that they adapt their presumably instinctive methods to new conditions, and that they learn by experience and observation. It is assumed, however, partly from the structure of the baboon's brain and the absence of a real language, that the species is not capable of conscious thought. On the other hand, we are aware that, although we may, on strictly objective grounds, identify our race as having a peculiar capacity for objective thought, many of our actions are

determined by instinctual and subconscious reactions (e.g., our perception of beauty, fear of death, reaction to odors and sounds, etc.), however much we may consciously try to rationalize them or to alter them by efforts of the will that are likely to produce schizophrenia.

It is entirely possible, therefore, that a species could have been formed by biological selection that automatically preys on our species as instinctively as wolves prey on caribou, although, of course, with much greater cunning and versatility.

IX. EXTERMINATION

This hypothesis is open to the objection that, so far as we can tell, a distinct change has taken place in the Jews' activity in this century and at approximately the time of the "Protocols."

Before this, the aliens seem to have been content to exploit the Aryans and, in biological terms, feed on them; the present objective is obviously extermination of our species through mongrelization and massacres, so that it would seem that the organization and domination of the Jewish colonies by the Zionists produced a change in purpose that must, to a large extent at least, have been consciously determined and planned.

This implies some measure of rule by some kind of directorate that has the ability and power to set objectives for the race. The alternative is to explain the change as a natural result of the progressive weakening of our race by less direct attacks during the past thousand years or more, comparable to the change in the activity of a wolf pack when it senses that the harried caribou are nearing exhaustion.

Whatever the explanation, the Jews' determination to exterminate the Aryans is not unreasonable.

One may see a good analogy in the cattle that are raised in the southwestern part of the United States. For a long time, the favorite breed was the 'Texas Long-horn,' which was hardy, able to fight off coyotes and other predators,

and to survive in the wilds until it was rounded up by the cowboys for a long drive to the market, but it was also a dangerous animal that would attack its owners when provoked. It is now virtually extinct, having been replaced on the ranches by more docile breeds, such as the 'Black Angus,' since the predators have been exterminated and the cattle now graze within fences or are simply fattened on corn pro

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vided for them, and the vigor of the potentially dangerous 'Longhorn' is no longer needed, while the more docile and sluggish animals yield more tender meat.

Early in the Twentieth Century, Aryans had, for all practical purposes, subjugated the entire world and made it everywhere both safe and convenient for the Jews, whereas events in Germany in the 1930s proved that Aryans could be dangerous to the Master Race, if they got out of control. Elimination of the species seems therefore a logical step for the self-styled 'God-people.'

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X. GENETIC 'INTEGRATION'

I shall add a disquieting consideration that, so far as I know, no other Aryan has taken into account. It is based on the work of Dr. Alfred Nossig, whose manual of advice to his race on the best means of expeditiously taking possession of the entire planet, published simultaneously in Austria, Germany, and the United States (Integrales Judentum; Vienna, Berlin, New York, 1922), must once have been widely distributed, but has now become extremely rare, so that I had to search for years before finding even a battered copy of it. Most of what he says is, of course, mere commonplace to anyone who has observed the Jews' techniques, but there is one claim which, if true, explains much and leaves us with little or no hope, no matter what may happen in the future: he boasts of a genetic infiltration of our race that probably renders us helpless.

According to Dr. Nossig, any taint of Jewish blood ("ein einziges judisches Bluttropfchen") will so alter the brain cells ("Gehirnganglien") of many subsequent generations of an apparently pure Aryan family that the descendants will be susceptible to Jewish propaganda and can readily be mobilized against their own race. What is more, Dr. Nossig seems to reject the usual Jewish view that the genes of Jewishness, like haemophilia, are transmitted only through females, so that only the offspring of Jewesses, regardless of the race of their father, are real Jews. (This, of course, explains such varied phenomena as the degeneration of the British aristocracy, which some observers trace partly to the common practice of covetous or necessitous Britons of marrying their sons to Jewesses who were provided with fat dowries and often dunked in holy water to make them more acceptable, and the kidnapping of male German infants in 1944-45, who were

taken to Israel as breeding stock to improve the physique of the race.) Dr. Nossig, astonishingly, seems to believe that the heredity is transmitted by Jews of either sex. This means that, for example, if a Jew in 1800 seduced and impregnated an Aryan matron, her descendants, even today after many generations (which would still be less than "eine lange Reihe von Generationen") of marriages to pure Aryan stock, would all have the Jewish tumor in their brains and be subject to control through it. And when one tries to guess in how many nests the invading cuckoos may have laid their eggs through the centuries, one shudders.

Dr. Nossig is obviously convinced that the genes of Jewishness are not only dominant, but have a power of dominance greater than is attested for the genes of any physical trait. That does not conform to the theories held by most modern geneticists, but I can find no scientific corroboration or refutation of the claim, and I need not point out the methodological obstacles in the way of determination of the inheritance of specific mental traits in individuals, even if research on that subject were freely permitted.

XL RELIGIOSITY

The current intensive promotion of occult hocus-pocus, which so generally afflicts the young who have been intellectually disinherited and sabotaged in the public boob-incubators, seems to indicate that many people who have no religion have an instinctive appetite for some substitute for it. A few highly intelligent members of our race, including some I have observed in the graduate schools, men as well as members of the religious sex, who are, of course, too intelligent to practice witchcraft or drug themselves with mescaline or lysergic acid to "get in touch with the infinite," want to believe in metempsychosis (an old Aryan faith, at least!) and in some cosmic intelligence roughly comparable to the Hindu Brahma (neuter) that governs the universe in conformity with some Higher Purpose.

A certain religiosity, a desire or need to believe in magic and miracles (which, of course, imply the existence of a praeterhuman power capable of producing them), may be biologically innate in all races and perhaps even in some species of mammals that are not anthropoid. That, at least, is an hypothesis that I have often considered. Many readers probably know Eugene Marais' major work, The Soul of the Ape (i.e., baboons — I am told that the misnomer comes in the translation from the Afrikaans, in which the title has a word that designates both apes and the larger monkeys), but may not have seen his earlier and much shorter work which was translated and published shortly after his death under the title M;y Friends, the Baboons. In it Marais reports that when he and his assistant were observing a colony of baboons and had succeeded in establishing friendly relations with them, they were awakened one night by an unprecedented visit from the dominant males who were the oligarchs of the baboon troop. They

finally understood that they were being invited to visit the lair of the troop, and following those leaders they were conducted to the troop's sleeping place, where they found a number of females mourning over offspring that had apparently died of some epidemic disease. So far as Marais could determine, he had been invited in the hope that he could and would resurrect the dead baboon-children and restore them to life. There was sadness and howling when he departed without having performed the desired miracle. Anatole France has written a very plausible essay on dogs,

who regard men as their gods with a piety which, France hints, does not essentially differ from the religious piety of human beings except that the dogs can see and touch their deities and so know that they exist, whereas human beings have to content themselves with figments of their imaginations.

We must consider the possibility that our race, though distinguished, of course, for its unique ability for scientific research, may also have a particular (and possibly related) tendency toward, or desire for, religious belief. This makes us vulnerable to numerous hoaxes and impostures, particularly the kinds typically, perhaps instinctively, created by Jews. There is, I think, a great deal of truth in Spengler's identification and description of the Faustian soul of our civilization with its yearning for the infinite as its idee maitresse. Infinity can be temporal as well as spatial, and it is easy to see that this tendency of the racial mentality would naturally produce a very strong and intense desire for immortality. As Nietzsche said in his midnight hymn, "Doch alle Lust will Ewigkeit, — will tiefe, tiefe Ewigkeit!"

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XII. CHRISTIANITY

In the preceding pages I have avoided specific consideration of Christianity, although, so far as I can judge from experience with my own writings, about 15% of the Christians are alert enough to see my implications.

I think I have a greater sympathy for Christianity than my readers imagine, for I not only recognize it as a belief that was for a long time part of our civilization and produced such splendid monuments as the great cathedrals, but I also regard it as having been a consolation and boon to the great majority of our own people and one that I am sorry so many must now do without. (This is something quite different from the social utility of supernatural sanctions that may be the indispensable basis of a generally accepted and observed morality.) My feeling for Christianity is, I think, expressed by what I consider one of the best poems of Sir William Watson, "The Churchyard."

I wandered far in the wold, And after the heat and glare, I came at eve to a churchyard old: The yew-trees seemed at prayer.

And around me was dust in dust; And the fleeting light; and Repose; And the infinite pathos of human trust In a God whom no man knows.

It is that infinite pathos that touches me deeply. Sunt lacrv mat rerum, if you remember your Vergil.

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Before we consider Christianity vis a vis the Jewish survival strategy, let me first make two generalizations:

(1) The power and value of a religion has nothing to do with the personality or probity of its founder. The best example of that is provided by the Mormons, who are today the most solid and stable cult in the United States, and who successfully resisted longer than any other large church the contagious decay that quickly reduced all others, with the exception of some small, scattered, and discordant Fundamentalist churches and some pockets of Traditionalist Catholics, to the contemptible quackery of a "social gospel" and hypocritical irrationality. This really astonishing and massive religious edifice was founded by one Joseph Smith, a petty swindler who began his career by fleecing suckers by means of a magic stone through which he could see treasure buried in the earth, but after he was arrested and got off with a promise not to do it again, turned to the safer and much more lucrative racket of swindling suckers with religion. He founded a great church, but there is reason to believe that he didn't give a damn what happened to it after he was dead and probably didn't expect it to last. Smith, of course, was a man about whom we have a great deal of information, both about his life and about his doctrines, whereas we know nothing whatsoever about Jesus except the myths associated with his name, and these are so various, contradictory, and late that he is, for all practical purposes, a mythical figure, like Adonis or Mithra, even if there was a man by that name (as is likely) about whom the myths were assembled. If it were possible to ascertain who he was and what he did, it would not in the least matter if he were found to be a character no more admirable than Joseph Smith.

(2) The Jesus-cults that existed in the Roman Empire are connected with Western Christianity only in that some of them provided a pseudo-historical story that was accepted by the West

(our ancestors simply ignored the parts that our minds found distasteful), and a confused metaphysical doctrine expressed in words that our people misunderstood and progressively reinterpreted until the original meaning was completely forgotten. This is true not only of the rank jungle of Jesus-cults that flourished in the Second Century and thereafter, but also of the "orthodox" Christianity which came into being under the successors of Constantine. As Spengler points out in the second volume of the Untergang, even the "orthodox" Christianity of the last days of the Roman Empire was still essentially a Magian cult and, as such, was unintelligible to the Faustian mind, and he observes that Augustine, though revered by the Western church, would have regarded the Christianity of Anselm or St. Thomas or Luther as an abominable and incomprehensible heresy — and so would the other supposed "Fathers of the Church." They were fathers historically, of course, but had they known the Christianity of Mediaeval Europe, they would indignantly have repudiated it as a bastard with whom they had no connection.

There was no such thing as an 'orthodox' Christianity before the last two decades of the Fourth Century, when one bunch of holy men got hold of Theodosius (by explaining to him how advantageous it would be for him to cooperate with them) and so were able to use the police power of the state to repress and kill their competitors, the Arians, who had been the officially sanctioned brand of Christians (and so "orthodox"!) before that time. (The Arians, now called 'heretics' retrospectively, were guilty of being sufficiently logical to claim that a father was necessarily older than his son, and they naturally regarded as very stupid heretics the mystery-mongers who claimed that a father and his son had been born at the same time. The latter, however, were clever enough to back Theodosius before he pushed his way to the throne and to back Gratian against his father, and once they

got their hands on the imperial power, they were clever enough to prevent potential competitors from muscling them out.) The neat trick that holy men use today is to describe as 'heretics' the innumerable Christian sects that did not have doctrines that can conveniently be twisted into conformity with what became 'orthodox' by decree of Theodosius in 381, thus leading the unwary layman to suppose that there was an 'orthodox' Christianity before that time. They also conceal the fact that if the brand that got power in 381 is orthodoxy, then all Western Christianity is a heresy, and they themselves are, by that definition, heretics.)

The only honest thing to do is to apply the term 'Christian' to all the sects that claimed to be followers of a Jesus entitled 'Christus,' who was really or supposedly executed in Judaea in the time of Tiberius or thereabouts. When Christians become conspicuous, late in the Second Century, most of them were Jews, and it is probable that the numerous letters of Paul, including both those that were incorporated in the "New Testament" anthology when it was put together and those that were excluded for some reason, were manufactured at this time by Jews who wanted to take in goyim on easy terms. (These fabrications probably included the forged correspondence of Seneca with Paul, which seems to have been known to Tertullian.) This was a principal difference among the numerous Christian sects. The Nazarenes, whose holy book was a "Gospel According to the Hebrews," of which fragments survive, and who spoke only Aramaic in their rites, held that only Jews by race could be Christians, since Christ, when he returned to butcher the hated goyim, naturally wanted only Jews to rule the world. A compromise was made by the Ebionites, who had, inter alia, a "Gospel of Matthew" that was certainly older than the diluted rifacimento that got into the "New Testament," and who preached a perfect com

munism, with all property and women to belong to everyone in common; they held that goyim, if they were circumcised and went through ceremonies to purge them of their native vileness, could become Christians second-class, as I will show below. The Carpocratians, who seem to have been a numerous and powerful sect in their day, admitted goyim on equal terms, since Salvation was for all those who had been 'redeemed by Christ'

from servitude to man-made laws and materialism. Christ had come to free mankind from oppression and to bestow on the righteous a new freedom: what matters is spiritual salvation, and we must show our emancipation from material things by recognizing no human law whatsoever and by feeling free to indulge any lust and perform any act to which the spirit may move us. Like the Ebionites, the Carpocratians preached a total communism, with all property and women to be for the use of everyone. They admitted women for the sake of general promiscuity in the modern manner, and although they had no objection to homosexuality, they thus differed from some other brands of Christians, who excluded females as "unworthy of the Kingdom of God" and practiced only male homosexuality. There were many other Christian sects, each with its own revelations from God via Jesus, such as the Naasenes, who worshipped snakes as symbols and incarnations of divine power because snakes shed their skins periodically and so are born again and live forever; the Adamites, whose specialty was going nude in public to show that they had been redeemed by Christ from original sin and were thereby emancipated from all the laws of sinful man; and scores of others.

My guess is that the Carpocratians and similar canaille were the dominant sects of Christianity until the persecutions by the wicked pagan emperors in the Third Century made those forms of Christianity unpopular because likely to be unhealthy. The tales of the martyrs are all fiction, of course, (Jerome, in a letter

that was included, doubtless by oversight, in the official collection of his correspondence, boasts of his skill in inventing martyrstories to edify the faithful), but some Roman emperors did make systematic attempts to enforce respect for law and accepted morality by trying to excise the Christian tumor on the state, and I think it likely that these persecutions were sufficiently successful to leave the Gospel-business open to sects that at least professed the relatively innocuous doctrines that finally became "orthodox."

Our holy men try to dodge the facts of early Christianity by calling "gnostic" all the sects that weren't "orthodox" by standards that were not

devised before the Fourth Century. This, of course, is sheer dishonesty. A "Gnosticism" is a religious sect that claims to have a gnosis, a knowledge of supernatural things, revealed to them by some Savior who was either an incarnate god or a divinely-inspired superman. Obviously, all Christian sects are Gnostic in that sense, because they all claim to be based on revelations made by Christ, who, in the various sects, was regarded as having been either an incarnation of a god or a man whom John the Baptist or some other prophet had pumped full of Holy Spirit. In the first four centuries A.D. the world was full of Gnostics peddling special revelations, and, of course, Christ was only one of the Saviors: others were Baruch, Gamaliel, Tat (= the Egyptian god Toth), Seth (Egyptian god), Balaam, Ezechiel, Adam (whose books had just been discovered), Moses, Enoch, Marsanes, Nicotheus, Phosilampes, Mithra, Zoroaster, Zervan, et al., et al. In the early centuries of our era, the Near East was a Bedlam filled with the insane ravings of fakirs peddling their Saviors and their forged Gospels, and at this distance it is impossible to tell the difference between madmen, hallucines who got visions of god from eating the sacred mushroom, Amanita muscaria, and shysters fleecing the yokels with mystic gabble. One cannot read

much of the gibberish without feeling queasy and dizzy, but for a quick survey of the stuff that our holy men want to sweep under the rug, see Jean Doresse, Les livres secrets des Gnostiques d'Egypte, Paris, 1959, which surveys the books found at Chenoboskion a few years before. The one significant thing is that the peddlers of all forms of Gnosticism (including Christian cults before the Third Century) were almost all Jews. If you will look in your Scientific American for January 1973, pp. 80-87, you will note that the author has to admit that "it becomes increasingly evident that much of Gnosticism is probably of Jewish origin." He is naturally cautious, wary of offending God's Peculiar People. Although I admit that one cannot identify the race of some of the more prominent Salvation-hucksters, I think it significant that those whom one can identify racially always turn out to be Jews, and I would delete "much of" and "probably" in the author's statement.

There can be no question but that Christianity was originally a Jewish promotion, and it is noteworthy that the Christians who try to make their cult respectable in the Third Century claim that they repudiate the Jews. One of the earliest to do this was Tertullian, a Carthaginian shyster, whose Apologeticum, a defense of Christianity, was written at the very beginning of the Third Century. He asserts that Christianity is not a conspiracy of revolutionaries and degenerates, as was commonly believed, and claims that it is an association of loving brothers who have preserved the faith that the Jews forsook — which has been the common story ever since. Our holy men salvage Tertullian by claiming that he was "orthodox" in his early writings, but then, alas! became a Montanist heretic, poor fellow. Tertullian is the author of the famous dictum that he believes the impossible because it is absurd (credo quia absurdum), so he is naturally dear to the heart of the pious. How much Jerome and other saints

have tampered with the facts to make Tertullian seem "orthodox" in his early works has been most fully shown by Timothy Barnes in his Tertullian (Oxford, 1971), but even he spends a hundred pages pawing over chronological difficulties that can be reconciled by what seems to me the simple and obvious solution: Tertullian, who was evidently a pettifogging lawyer before he got into the Gospel-business, had sense enough to eliminate from his brief for the Christians facts that would have displeased the pagans whom he was trying to convince that Christians represented no threat to civilized society; he accordingly concealed in his apologetic works the peculiar doctrines of the Christian sect to which he had been originally "converted," but he naturally expounded those doctrines in writings intended, not for the eyes of wicked pagans, but for other brands of Christians, whom he wished to convert to his own sect, which was that of Montanus, a very Holy Prophet (divinely inspired, of course) who was a Phrygian, not a Jew, and who had learned from chats with God that since the Jews had muffed their big opportunity at the time of the Crucifixion, Jesus, when he returned next year or the year after that, was going to set up his New Jerusalem in Phrygia after he had raised hell with the pagans and tormented and butchered them in all of the delightful ways so lovingly described in the Apocalypse, the Hymn of Hate that still soothes the souls

of "fundamentalist" Christians today. If, in his Apologeticum and similar works, Tertullian had told the stupid pagans that they were going to be tortured and exterminated in a year or two, they might have doubted that Christians were the innocent little lambs that Tertullian claimed they were.

Tertullian writes semi-literate bombast. The first Christian who can write decent Latin is Minucius Felix, whose Octavius, written in the first half (possibly the first quarter) of the Third Century must have done much to make Christianity respectable.

He concentrates on ridiculing pagan myths that no educated man believed anyway and on denying that Christians (he means his kind, of course!) practice incest (a favorite recreation of many sects that had been saved by Christ from the tyranny of human laws) or cut the throats of children to obtain blood for Holy Communion (as some groups undoubtedly did). He argues for a monotheism that is indistinguishable from the Stoic except that the One God is identified as the Christian deity, from whose worship the sinful Jews are apostates, and insists that Christians have nothing to do with the Jews, whom God is going to punish. What is interesting is that Minucius has nothing to say about any specifically Christian doctrine, and that the names of Jesus or Christ do not appear in his work. There is just one allusion: the pagans say that Christianity was founded by a felon (unnamed) who was crucified. That, says Minucius, is absurd: no criminal ever deserved, nor did a man of this world have the power, to be believed to be a god (erratis, qui putatis deum credi aut meruisse noxium aut potuisse terrenum). That ambiguous reference is all that he has to say about it; he turns at once to condemning the Egyptians for worshipping a mortal man, and then he argues that the sign of the cross represents (a) the mast and yard of a ship under sail, and (b) the position of man who is worshipping God properly, i.e. standing with outstretched arms. If Minucius is not merely trying to pull the wool over the eyes of the gullible pagans, it certainly sounds as though this Christian were denying the divinity of Christ, either regarding him, as did many of the early Christians, as man who was inspired but was not to be identified with God, or claiming, as did a number of later sects, that what appeared on earth and was crucified was merely a

ghost, an insubstantial apparition sent by Christ, who himself prudently stayed in his heaven above the clouds and laughed at the fools

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who thought they could kill a phantom. Of course, our holy men are quite sure that he was "orthodox."

Whether the Christians, of whom there is no certain historical trace before c. 112, were simply a modified or disguised continuation of the Chrestiani (i.e., the followers of a Jewish christ who, under the assumed name of Chrestus, evidently persuaded at least the rabble of the huge Jewish colony planted in Rome that the time to start butchering the goyim had come) cannot be determined. The word that Tacitus used, as shown by the original reading of the Medicean manuscript (which can still be seen beneath the erasure and "correction" by a later hand) was Chrestiani ("quos per flagitia invisos vulgus Chrestianos appellabat"), and the accuracy of that spelling is guaranteed by the fact that Tertullian complains in 197 A.D. and later that the members of his sect are called Chrestiani by the wicked pagans, which isn't right at all, because the correct word is Christiani.

This is significant because J(pr|GT6(; [Chrestus], 'useful, serviceable, good,' is a common Greek word and was a name frequently given to slaves of Oriental origin (retained by them as a cognomen when they were emancipated) and was also commonly taken as a name by persons of the lower classes in Asia Minor who wanted to be known by an intelligible Greek name in place of the outlandish Semitic or other native name that was properly theirs (much as Chinese in this country call themselves 'Charlie' or 'Mike'). Cicero's friend, Curio, for example, had a slave or freedman named Chrestus, whom he employed as a kind of journalist to draw up summaries of daily events in Rome for transmission as news to his friends who were out of Italy. Many persons of that name are known. One of them was a Jewish revolutionary agitator, Chrestus, who was regarded as the leader of one of the big Jewish outbreaks in Rome, which, as we know from Sueto

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nius (Claud. 25.4), was accompanied by rioting and outrages so gross that Claudius ran all the Jews (except, of course, those who had bought citizenship) out of the city. (It did not work, of course, for while he was having one thrown out of the front door, two were probably crawling in the back windows, and a few years later Rome was more crowded with Jews than ever, and Claudius, when they again made themselves more obnoxious than usual, decided they were too numerous and too deeply entrenched in the economic life of the city to be expelled, and tried to control them by suppressing their synagogues in the city (Cassius Dio, LX.6.8). The date of the particular outbreak of which Chrestus was the leader is uncertain. It is assigned to 49-50 A.D. by Koestermann, who has a good article on this subject in Historia, XVI (1967), 456-469, but it could have been an outbreak of Jews six or seven years earlier. Accepting Koestermann's date, it occurred between fourteen and fifteen years before the burning of Rome in 64 A.D., for which Nero blamed the Chrestiani, who were certainly regarded as a gang or rather horde of Jews who were trying to destroy civilization in the manner of Chrestus, whom they may have venerated as their Karl Marx or Trotsky (Bronstein).

What happened to Chrestus is not known, but it is not impossible he hid to avoid arrest, got out of Rome, and went back to Judaea, if he had been there before, or, if he had not, chose it as a good place to stir up more trouble for civilized men. If so, he could have been arrested and executed there by the Roman authorities. If so, he could have been the basis on which the later myths about Jesus (a very common Jewish name, which could well have been his) were constructed. It is a curious fact that one of the earliest Christian forgeries, known already to Tertullian and antedating most or all of the New Testament, is a supposed letter from Pontius Pilatus describing the Crucifixion, and exists in two versions that are addressed to Claudius as well as in

the standard versions in which the reigning emperor is Tiberius. It is hard to see why any Christians should have seen an advantage in placing the Crucifixion so late, but it would be understandable if the story originally concerned Chrestus and the date was moved farther back when it was

decided that it would be better to change the name to Christus and pretend that there was no connection. A change from Chrestus to Christus would have been easy to put over by the end of the Second Century, when the increasing itacism in Greek pronunciation gave eta and iota the same sound in popular speech. There would be the further advantage that the new name would be unique and unprecedented as a personal name, instead of being a very common name among the lower classes.

The word ^piOTOQ [Christus], 'salve, ointment,' was naturally never a name given to persons, but in contemporary Yiddish (i.e., the Jewish dialect of Greek) it was for some reason used as an epithet applied to the Jewish kings who appear in stories in the Old Testament, implying that they had been 'anointed' and so were legitimate. It does occur in the Septuagint. It thus acquired among Jews a connotation that would have made it a logical title to be assumed by a revolutionary agitator who claimed to be a legitimate king of the Jews and also the Messiah whom the Jews had long been awaiting with the expectation that his supernatural powers would enable them to butcher the hated Indo-Europeans without fear of reprisals. It is entirely possible that there was such an agitator, distinct from Chrestus, in the time of Tiberius and that he was executed by the Roman governor of Judaea at that time. You will notice that the stories in the New Testament contain clear vestiges of a claim to be the 'King of the Jews,' which the authors of the stories find it necessary to explain away. In the absence of any historical record one can only speculate, of course, but on the whole I think it more likely that

there was an agitator or thaumaturgist named Jesus (i.e. Yeshua\ a common contraction of Yehoshua\ like Jake for Jacob) in the time of Tiberius than that the whole story was reconstructed from the career of Chrestus. Palestine was full of goetae, fakirs, peddling miracles and revelations to the multitude, and it would not be at all astonishing if one of them tried to set himself up in competition to the established Jewish priests with fatal results or even started a revolutionary movement of some sort that the Roman government nipped in the bud.

The foregoing will explain why it is nearly certain that the Chrestiani executed by Nero in 64 A.D. were a mob of Jewish revolutionaries, followers of the notorious Chrestus, who had led the destructive outbreak fourteen or more years before. There is thus no historical evidence for the existence of Christians at so early a date. (The term 'Christian' should obviously be applied only to sects that claim to be derived from a Christus distinct from Chrestus.) For further information on this subject, see the article by Koestermann cited above.

Pliny's letter is our earliest historical evidence for Christians. Pliny was in Bithynia in 112 A.D., and at that time the Christians probably had not yet concocted any 'gospels,' although it is possible, of course, that they had some in secret and were able to conceal them from him. (There is a translation with the text of the letter in the Loeb series.) They convinced Pliny that they were just a bunch of ignorant and superstitious, but innoxious, fanatics, and, as is evident from the letter, Pliny was really astonished to find no evidence that they were guilty of the crimes (such as ritual murders) and anarchistic subversion that he naturally associated with the name. Since his is the only historical evidence for Christians at so early a date, we have no means of knowing whether he confused Christiani with Chrestiani (who may still have been active at that time — the Jews were always conspiring against civilization

and may have kept the name) — a confusion that was particularly easy because a Roman would have thought it unlikely that a group would call itself 'the people of the salve/ which is all the name would mean to anyone who was not a Jew — or there were Christians (i.e., persons who claimed to be followers of a Christus, not Chrestus) who did practice ritual murders and the like. There were such later.

It is certain that the earliest known sects of "Christians," i.e., followers of one or another of the agitators named Jesus, were enemies of, and probably conspirators against, the GraecoRomans. The Nazarenes admitted only Jews; the Ebionites, in conformity with the doctrine stated explicitly in the "New Testament" (Marc. 7.27-29), although most Christians are too stupid to understand what they read, admitted goyim to the status of "whining

dogs," provided they had themselves circumcised and obeyed their divinely-appointed masters, promising them that when Jesus returned with celestial reinforcements and inflicted on the hated Greeks and Romans all the slaughter and torment that is so enthusiastically described in the apocalypse that was included in the "New Testament," the proselytes would be permitted to lie on the floor behind the tables at which the triumphant Jews banquet and to eat the table scraps thrown to them. This promise, however, understandably failed to attract large numbers of goyim, and the superstition got under way only when its doctrines had been modified to facilitate the "conversion" of large numbers of the mongrelized inhabitants of the once-Roman Empire. Many of the early Christian sects disclaimed in various ways a connection with the Jews, and it can scarcely be doubted that the anti-Jewish passages in the "New Testament" were designed to facilitate competition with those sects. It is, I think, most significant that the Christian sect which shrewdly made a deal with the despots of the decaying Roman Empire and thus acquired the legal and mil

itary power to exterminate its competitors was one which had assembled a hastily collected and slovenly edited anthology of a few of the numerous gospels and called it a "New Testament," so that it could carry with it an "Old Testament" of Jewish tales to prove that the Jews were the Chosen Race of the tribal deity whom the Jews had impudently identified with the animus mundi of Stoic monotheism as well as with the Ahura-Mazda of the Zoroastrian cult. It may also be significant that the Christians have always used the normal Jewish techniques of fraud and forgery, most obviously when they concocted gospels that purport to have been written by eyewitnesses of miraculous and impossible events. The evidence does not permit us to affirm that Christianity was cunningly invented by the Jews as a means of paralysing the healthy instincts of other races, but we can affirm that if the Jews did set out to devise a mental poison that would eventually be lethal to our race, they could have concocted no drug that was more efficacious in the circumstances.

I emphatically call your attention to the obvious fact that the primitive Christian doctrine is a specific demand for the suicide of our race, which

survived from the end of the Roman Empire to the present only because our ancestors, of fresh barbarian stock, simply ignored in practice a large part of the pernicious doctrine, especially in northern Europe under essentially aristocratic regimes. Until the disintegration of Protestantism made it possible for any ambitious tailor, clever confidence man, or disgruntled housewife to have "revelations" and pitch the woo at lower classes to make themselves important or fleece the suckers, the professional holy men either contented themselves with telling our people they were "sinful" or used the common devices of theologians to conceal the import of the holy book. (Even so, however, the Catholic dervishes are obviously responsible for the

eventual dominance of mestizos in "Latin" America, and many similar misfortunes.)

For the deplorable acceptance of Christianity by the ignorant barbarians of our race, I have tried to account in my book, Christianity and the Survival of the West. I would now change nothing in that discussion except to make it more emphatic, for in the years since I wrote it, I have come to the conclusion that, with only numerically insignificant exceptions, the Christians are useless in any effort to preserve our race, and that our domestic enemies are, from their standpoint, well advised to subsidize, as they are now doing, the ranting of evangelical shamans and the revival of menticidal superstitions by every means, including the hiring of technicians who can pose as "scientists" and "prove," by subtle or impudent tricks, the "truth" of the flimsiest hoaxes and the most preposterous notions. The development of Christianity in all the sects of the Western world during the past two centuries has been the progressive elimination from all of them of the elements of our natively Aryan morality that were superimposed on the doctrine before and during the Middle Ages to make it acceptable to our race and so a religion that could not be exported as a whole to other races. With the progressive weakening of our racial instincts, all the cults have been restored to conformity with the "primitive" Christianity of the holy book, i.e., to the undiluted poison of the Jewish originals. I should, perhaps, have made it more explicit in my little book that the effective power of the alien cult is by no means confined to sects that affirm a belief in

supernatural beings. As I have stressed in other writings, when the Christian myths became unbelievable, they left in the minds of even intelligent and educated men a residue, the detritus of the rejected mythology, in the form of superstitions about "all mankind," "human rights," and similar figments of the imagination that had gained currency only on the assump

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tion that they had been decreed by an omnipotent deity, so that in practical terms we must regard as basically Christian and religious such irrational cults as Communism and the tangle of fancies that is called "Liberalism" and is the most widely accepted faith among our people today. I am a little encouraged that today some of the more intelligent "Liberals" are at last perceiving that their supposedly rational creed is simply based on the Christian myths they have consciously rejected. I note, for example, that Mary Kenny, who describes herself as "a former radical" (The Sunday Telegraph, 27 January 1980, pp. 8-9), has come to the realization that "so many of the ["Liberals"'] political ideas... are religious at root. The search for equality in the secular sense is a replacement of the Judaeo-Christian idea that God loves every individual equally. ...The feelings of guilt or, indeed, pity, which once went into the religious drive, are being transferred to secular ideas to the ultimate destruction of our civilisation."

So far as there is hope for us, it lies, I think, in this belated tendency to take account of biological realities.

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XIII. THE DOOM OF NATIONS

In the foregoing pages I have tried only to suggest what seem to me to be the most important phenomena that must be taken into account in forming an objective estimate of the Jews and in considering dispassionately the present plight of our race and the doom that seems to hang over our children and over ourselves, unless we are individuals who have already come prope ad ipsos exactae aetatis terminos.

I do not know what, if anything, can be done to preserve a species that some judicious observers believe to be driven by a largely subconscious, but irresistible, death-wish. In 1914, although we had the Jews on our backs, we were indubitably the dominant race on earth; we are now a despised and degraded species of anthropoids on whom all other species, including the very lowest and most brutish, joyously feed. When I see that our people are either too doltish to perceive their degradation or too craven to care, I am close to despair. Even a few decades ago, I should not have believed it possible that here in the United States Aryans would willingly see their children hauled to "schools" to be defiled by enforced association with savages and to be robbed, beaten, raped, and mutilated by the animals. Even today, I am almost incredulous when I hear chiefs of police on the radio urging the white rabbits to minimize the chances that they will be mauled or killed by the savages whom they tax themselves to nourish and whom they subsidize to breed faster: in the jungles that were once our large cities, the cringing white inhabitants are told they should not venture out of doors after dark, should walk only in the middle of sidewalks so that Congoids are less likely to pounce on them from doorways or from automobiles in the street, and must not show themselves in large areas of

their own cities. Are creatures that accept such degradation capable of survival or even fit to live? Is it only that they have been enslaved by foul superstitions, or have their brains been so clotted by centuries of systematic poisoning that they have been rendered permanently and irremediably imbecile?

When the Jews invade a nation, their first concern is, as prudence demands, to acquire control over the minds of their victims. In the middle of the Nineteenth Century, Lord Harrington told Parliament that the Jews already controlled "a large portion" of the British press, and, of course, in other Aryan countries they had been equally or more successful. Less than a century later, their control over all the means of communication within every Aryan nation had become virtually absolute, although a few small journals are still permitted to publish some articles that the occupying

power has not approved. In this connection, it is well to remember the dictum of Dzhugashvili (alias Stalin) that a periodical with a circulation of 10,000 or less was not worth capturing or suppressing. It is also true that the Jews need to have a little open opposition to maintain the fiction that they are "persecuted," and it is possible that they have encouraged on a small scale the more absurd and impractical forms of "anti-Semitism" for precisely that purpose. But they seem now to feel that they may safely exhibit their arrogance and to have resolved that no Aryan cur shall be permitted to bark at his owners or even to whimper audibly.

For all practical purposes, the natural aristocracy of our race, which once gave it some sense of direction, has been totally destroyed, by revolutionary massacres, by contrived wars for hallucinatory ends, by economic looting under the guise of "democracy," by internal corruption through the fostering of its vices, and by miscegenation. We are left with what is, on the whole, an Aryan proletariat, differentiated only by income, and, especially

if the income is somewhat above average, willing to submit to anything and even to do anything for a few additional dollars, pounds, or rand. Our entire population, with almost no significant exceptions, is now at the mercy of, and therefore enslaved by, the economic pressures which the Jews exert at the first signs of disaffection. Our race's traditional suspicion of "tradesmen" was only realistic. The man whose income depends on vending to the masses is always subject to temptations to profit that are likely to be stronger than any moral restraints he may theoretically acknowledge, and today he is no more than a slave at the mercy of his masters. Even more precarious is the status of those who have no material goods to sell, such as authors, journalists, actors, clergymen and other soothsayers, salesmen, advertising agents, teachers, and the like, whose livelihood depends entirely on the sale of words, mere sounds whether spoken or written, to masses whose tastes have been formed by the formidable machinery that controls their minds. These facts of economic enslavement lead many acute observers to the conclusion that our race's only chance of survival lies in the chance that the Jews, blinded by their own arrogant confidence in their

absolute superiority, will permit or precipitate a total collapse of organized society into the anarchy in which the strong and resolute will again survive at the expense of the weak and foolish.

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THE JEWISH STRATEGY

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